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Enthusiasm in Teaching

John R. Biggans

Editor's Note. It is highly desirable that teachers should read an article like this. We are likely to think that the quality of our instruction is based on our technique, or even on subject matter, whereas in its long-time effects the enthusiasm and spirit of the teacher will be of great significance.

HAVE our normal colleges and our teacher-training institutes as yet developed a technique for producing what might be called "professional spirit"? Today, educational psychology occupies an exalted place in the hierarchical order of pedagogical studies. Early in his preparatory training the potential educator is initiated into the labyrinth of mystery that manifests the secret ways of eliciting pupil interest and attention. Much excellent material is covered concerning the laws of learning, economy of memorizing, etc. But all the while is the future pedagogue being injected with that magical serum that energizes, electrifies, quickens the desire for professional happiness, the direct result of teaching success? The aim of the writer is to show that maximum classroom efficiency can be achieved only when the teacher vibrates an enthusiastic, spirited, forceful personality. An enthusiasm for resultful teaching, other things being equal, motivates enthusiasm for effective learning. The problem whether this personality trait can be acquired and developed during the teacher's training course will also be discussed.

The personality of the teacher is one of the most important factors in teaching; upon it often depends success or failure. Every educator has at some time or other the opportunity of stressing its importance. Professor Reagan in his *Fundamentals of Teaching* writes: "It [personality] is generally recognized as a very powerful factor in determining the teacher's influence on pupils." Even though much has been written and spoken on personality, frequently, incorrect notions are held regarding its nature and its relation to character and to temperament. Often an individual is heard to remark that so and so "has no personality." This statement is fundamentally wrong. Every human being, without exception, has some sort of personality; it may be attractive or unattractive, compelling or repellant, vivacious or colorless, etc. However, since every human

creature is a person he must reflect to others a personality. It is not our purpose to enlarge upon the subject of personality in this paper; it is necessary, however, to examine several of its accessory phases. As it is used in this discussion, personality means the sum total of human traits that have a social significance. There are countless numbers of traits that combine, more or less harmoniously, to form a well-integrated personality. Some of these form that side of man revealed to the public as his professional self. Although a man's professional personality may be and usually is closely joined to his nonprofessional self, still in its external manifestation it is distinct, apart, and wholly unified. That is, the priest, the physician, the attorney, the teacher have developed certain character traits that are common to all but are specifically organized in each to display a well-recognized, individualized type. In the priest, perhaps it is zeal; in the physician, sympathy; in the attorney, fairness; and in the teacher, enthusiasm.

Enthusiasm a Teaching Virtue

Certainly, the successful pedagogue possesses to a high degree the spirit of enthusiasm. He is able to progress only when the flame of his professional ardor is kept ever burning. It is a commonplace to observe that teachers as a group preserve, because of their constant and intimate companionship, the roseate idealism of youth. Enthusiasm is a mark of their idealistic nature. A passionate desire to succeed coupled with a buoyant confidence in one's own method of accomplishment is indicative of youth. Disillusionment is far removed. The teacher who is imbued with the spirit of his profession, especially the Catholic teacher who burns with the zeal of his vocation, will display this quality in an eminent degree. He will project an exuberance, an excitement in conducting boys and girls along the adventurous trail of education. Allow me to repeat a genuine professional enthusiasm is ever the earmark of the teacher who succeeds. The day that the teacher allows her ardor to grow cold, on that day her work will become "stale, unprofitable, and useless."

What is the nature of this professional frenzy, and

in what manner does it make itself apparent? The *New Standard Dictionary* defines enthusiasm as "an ecstasy of the mind." Now, an ecstatic state is one where supreme joy, unalloyed bliss, or an all-pervading happiness permeates both body and soul of its possessor. In like manner the ecstasy of teaching imparts a happiness that is soul-absorbing. It is a condition closely wedded to the passion of love; essentially it is derived from the latter. The teacher who lacks a solid love for his work can never by any manner of artificial means generate a mild interest, much less an excitement. Where remunerative satisfaction is the primary aim, or when a desire for dignity or prestige is the only end, we can generally find unfruitful teaching. One of the strongest arguments in favor of the superiority of the Catholic school can be found here. The large number of our teaching Brothers, Sisters, and even lay teachers, who have only one aim before them, a productive fulfillment of their mission to teach, are more likely to succeed than those who teach solely for a monetary gain. Our religious teachers should be dominated by a spirit of zeal and a desire to excel, since by embracing the evangelical counsels they are morally bound to strive after perfection.

Love of profession is allied with the principle of fitness for the vocation. In this as well as in other walks of life a proper requisite is efficacious desire. So vital is this that we might point out that many teaching failures are due to total unfitness because of absence of professional urge. Vocational guidance aims to prevent those who would otherwise attempt entering walks of life for which they are incapacitated because of mental, physical, or emotional unfitness. Many men succeed in passing the requirements that permit them to practice medicine, teaching, or law, but later, fail lamentably or at best achieve a low level of mediocrity; primarily, this is due to their embracing a profession for motives other than a wholesome love of the work. On the other hand, men and women with only average training and native ability reach high levels of success because their enthusiasm carries them constantly forward.

Correct Mental Attitude

It has been said that enthusiastic teaching results in enthusiastic learning. Modern education insists on the importance of the principle that the pupil is able to learn effectively only when the teacher has motivated him with the correct mental attitude. The instructor's chief concern is to create a desire to learn. In the appreciation type of learning successful results accrue only when the teacher has elicited the proper "mind-set." Religion, right conduct, poetry, literature, health habits, good reading, etc., all belong in this category. Those educators who have both the time and the opportunity to visit the classrooms of successful teachers in these subjects will invariably find that they all have this in common, the ability to communicate and radiate enthusiasm. More often than he realizes the teacher arouses or inhibits an interest for a subject that abides throughout life. Inspiration is contagious. In fact, the only one point on which all writers agree concerning a method of teaching the appreciation type of subjects is the one that emphasizes the necessity for the teacher

to possess a cultivated taste for the subject matter. It is said that our generation is "wiser and weaker." Every teacher can rest assured that the average student of today has grown wiser in sensing any false enthusiasm displayed in a course in English literature for example. When the appreciation is deep-seated and true, there is transferred from teacher to student a desire, an urge to participate in the same emotionalized experience. His passion becomes, so to speak, externalized. Attention, interest, zeal, effort are all marshaled to realize one result, formation of good tastes and correct judgments. The teacher's enthusiasm may even be physically manifest. The eyes sparkle, the voice becomes magnetic, the countenance glows, the entire personality is suffused with a passion to stimulate, to arouse, to communicate.

Enthusiasm and Discipline

Bad group control is never present in the classroom of the enthusiastic teacher. Good discipline is the by-product from the ever-prevalent interest that dominates. Educators would do well to emphasize as one of the major causes for faulty discipline, an apathetic attitude on the part of the teacher. Unless every hour of each teaching day is joyfully anticipated as a new adventure in the master art of teaching, boredom and indifference will exist. The personality of the teacher is clearly reflected in the attitude of the class. Poor conduct control is often the effect of a defective teaching personality. The instructor who lacks vigor, alertness, or enthusiasm will generate little energetic reaction from his pupils, whereas the forceful teacher will also be a resourceful one. Ever ready to discover new ways for evoking attention and new sources of interest his students will naturally be distracted from forming patterns of conduct inimical to proper classroom decorum. An interested class is a busy class; a busy class is a well-regulated class. To be both interested and busy a class must have for its leader a teacher dynamically alive to the needs, the talents, and the limitations of each of its members. In fact, every teacher who experiences major disciplinary problems daily, should make a particular examination of conscience to detect his predominant fault. Remedy of this defect must necessarily bring about a more ideal class situation.

Every teacher from time to time has heard students express a strong aversion for some particular subject. Intelligence tests frequently indicate that these same students possess superior mental ratings. Too, educational psychologists tell us that intelligence is most generally an equalized factor; that is, capacity to learn is equivalently distributed over many studies. Taste for certain subjects rests not with mental ability but on "mental attitude" which is an emotional state. Very often has it been detected that a dislike for a particular subject is rather a dislike for the teacher of that subject. Associations of this kind often persist throughout life. People who complain of never having had a talent for geography, history, etc., place their blame on the improper source; the prejudice is often the result of having been exposed to a lifeless, uninspiring, interest-lacking pedagog. Generating the right mind-set for effective learning must spring from an arduous, energypromoting, interest-eliciting teaching personality.

Cultivating Enthusiasm

The question whether this trait can be cultivated or trained is a most practical one. It is closely allied to the very old problem, but one still extant in academic circles, "are teachers born or made?" Successful teaching resembles more closely an art than a science. The entire science of education rests upon the supposition that certain traits that are conducive to a good teaching temperament are inherited. Among these, a native enthusiasm is inherited. When not inherited, can such a characteristic be acquired? In the opinion of most psychologists every one has within him a latent tendency that can be cultivated. Just as it is the chief business of every teacher to inspire an enthusiasm; that is, to draw out his latent interest for every subject that he is imparting; so, too, in every normal college or school of education it is the principal work of every staff member to enkindle an ardor for effective teaching within the breast of every potential pedagog. The technique is much the same as that in ordinary teaching. The greatest stimulus comes from the fervor displayed in the actual conducting of the various courses; students witnessing the pleasure that results from intelligent accomplishment are aroused to view their future profession in the spirit of true humanitarianism. Enthusiasm that is evoked and directed while the normal-school student is still in training, other things being equal, will increase its intensity during the years that follow. Only in certain exceptional instances does the teacher's professional zeal wane.

Importance of Good Health

Vitality of spirit is intimately connected with the state of sound physical condition. The teacher who shows symptoms of chronic fatigue, indicative of more serious, deep-seated bodily impairment, cannot by any

manner of artificial means display an outward enthusiasm for his work. In other words, the pedagog who violates the rules for proper living cannot expect to achieve maximum classroom efficiency. An abundance of restful sleep, simple, wholesome, and well-balanced food, sufficient and well-planned recreation are all essential to build that physical tone without which successful teaching does not exist. Most professional work produces some particular strain on the individual's health. In the case of the teacher it is the nervous system that is especially susceptible. Contrariwise, good, healthy nerves are prerequisite for experiencing that exuberance of vitality that radiates enthusiasm and optimism. Since nervous derangements are more hastily brought about by violating the laws of sane, wholesome living, teachers as a class should take every precaution to maintain a high standard in this regard. These natural laws are as applicable for the religious as for the lay teacher. In either case a violation results in impaired vitality; from this ensues a diminution of enthusiasm with all of its dire effects.

Modern pedagogy lays great stress upon the intimate relation that exists between the teacher's attitude toward his work and the student's success or failure. The older educational idea that it is the business of the teacher to impart knowledge and that of the student to learn has been replaced by the more logical procedure that it is the teacher's first task to elicit a willingness, to motivate a desire, to create an interest, so that the pupil may have that mind-set without which learning cannot occur. The understanding and intelligent spirit in which the instructor goes about his work is registered concretely in the resultant attitude of the student. The teacher who possesses a dynamic, active, vigorous interest in the noble mission of teaching will partake of that joy, that peace, that blessedness which is the reward of those who instruct others unto justice.



Legion of Decency Parade of 70,000 Youths. — Catholic youths numbering 70,000 marched down Michigan Boulevard in Chicago, September 27, in a great demonstration for clean movies. — Tribune Photo.

The Rapid-Advancement Class

Sister Mary Alice, O.P.

NO FEATURE in our elementary-school system is so worthy of our consideration as the Rapid-Advancement Class. To my mind, this class is an asset which every school, particularly our large parochial schools, should include. I do not mean in theory, but in practical working order.

Children of superior mentality may be placed in a special class under the care of a teacher who solely desires this type of work. They can, without any undue effort, complete the work of three years in two, or two years in one.

The question naturally arises, "At what time can this pruning process take place?" It has been the custom in former years to organize such classes above the fifth grade, although I see no reason why these gifted children do not receive recognition before they have acquired habits of idleness. They can be, and in some cases have been, given this opportunity at the very beginning. Leta S. Hollingworth advises segregation in the fourth year when pupils are about ten years of age. This gives the teacher an opportunity to formulate judgments of physical and emotional nature. However, this matter is entirely dependent upon local conditions. Granted that a sufficient number of children possessing superior intelligence can be found, any year will yield to acceleration.

Selection of Pupils

Selection of gifted pupils for the Rapid-Advancement Class should not be made haphazardly but in a very thorough manner. Intelligence tests are the most reliable criteria for measuring intelligence. Children eligible for this class should have a minimum I.Q. of 115 but this should be increased if there is a number of children who possess a higher degree of native intelligence.

Undoubtedly, the most important consideration after scholastic ability is health. The child, whose school-work is a constant worry to him and who maintains his exalted position in the class only by overwork and consequent danger to his physical nature, is not desirable in the Rapid-Advancement Class. The ordinary child can pursue the work of this class serenely and with no undue effort.

Besides qualifications of native ability and health, there are other matters that should be carefully weighed, such as temperament, home environment, and attendance. By the process of elimination, eventually twenty or thirty are "weeded out." The survivors are necessarily as perfect physically, mentally, and morally as possible. Any tendency to lag in progress is remedied by returning the child to the ordinary class.

The teacher of the Rapid-Advancement Class should possess a pleasing personality, a keen sense of humor, and an abundance of kindness, enthusiasm, and tact. She need not be a specialist in every field, but she should possess superior scholastic and professional ability in order to hold the respect of gifted individuals.

Every effort should be made to secure a teacher who is thoroughly familiar with the educational system and enjoys therein a certain degree of confidence.

The teacher should appreciate the experimental nature of this project. She should be chosen for her open-mindedness and her willingness to study the problem and to try out new procedures. In other words, such teachers are known to teach less and educate more.

A room, large, light, and inviting, should be chosen. The equipment at the outset need not differ greatly from that of the ordinary classroom for average children. It might be well to replace the fixed desks by tables and chairs as the latter seem better adapted to the kind of work done in the Rapid-Advancement Class.

The furnishings depend entirely upon the finances at one's disposal. If a classroom library cannot be obtained, the children should have access to the school library during the day. Where it can be afforded, this classroom should have some sort of musical instrument.

Modification of Method

According to Worth McClure, the aim of these classes is "to discover the five-talent child early, to cultivate him wisely, to accelerate him judiciously — to give him the same chance as his less gifted fellows to labor hard and to grow strong with a firm sense of his responsibility to serve society and the good of all." The means to this end are many, and vary from time to time, and from teacher to teacher.

Gifted children become tired with the routine and drill of the ordinary classroom. In the Rapid-Advancement Class, the general course of study is followed but reviews and drills are markedly reduced. Here there is no formality, no silence. An atmosphere of freedom pervades the room. It might impress one unfavorably by its confusion and disorder but as someone has wisely remarked, "It is the confusion and disorder of the beehive."

Opportunities for all sorts of creative work are provided. These gifted children are encouraged to write stories, plays, and poems. Field trips to places of interest are taken at opportune times. Provision for special physical exercise is made and definite instruction in physiology and hygiene is given in order to obviate any bright child's disinclination to participate in games and sports.

No progressive step is ever taken without objections being quickly raised on all sides and the Rapid-Advancement Class is no exception. Perhaps the criticism that most naturally arises in everyone's mind is the fear that the Rapid-Advancement Class excites the vanity and egotism of the favored few. In the opinion of most educators, the special class tends to starve conceit rather than nourish it. Such a pupil usually meets an intellectual rival for the first time in his school life and all his efforts are directed toward competing with equals rather than surpassing slower minds.

Opponents of our plan maintain that all men being

equal, they should receive the same training in school. We argue that equality in education does not mean the same, but equal, opportunity for all school children. In each case, education should be adapted to the needs and abilities of the individual, and, since the gifted child has superior talents, he is entitled to a more extended opportunity.

Difficulties of physical and social adjustment have been cited as protests against rapid progress in school. In the conception of our plan, a class of pupils, of approximately the same intelligence, advances through the grades. There is no question of their inability to get along with others because their abilities and interests are practically matched.

The Rapid-Advancement Class should enjoy wide acceptance because of its economy. Twenty or thirty pupils do the work of two years in one—one year saving so much per capita for the parish.

The bright child can arrive at self-sustenance in a profession by the age of 23 or 25. It is now hardly possible for young people to earn a livelihood in a profession until nearly 30 years of age.

The children in this class are advanced without "skipping" a grade. The continuity of the curriculum

is maintained. Any arrangement that will remove the hiatus of grade "skipping" is worthy of our consideration.

Bright children should not be held back to chafe under the restraint of the ordinary classroom. They grasp a subject quickly, then become restless. Bad habits are formed—undesirable habits of laziness and poor conduct. These children need a Rapid-Advancement Class to encourage proper work habits and right attitudes toward school.

There are many other advantages; such as, relief from overcrowded classrooms, prestige to the school, glory to the teacher, and pride of the parents.

Up to the present time, very little has been done for the bright child. It is to be hoped that in the future our Catholic educators will decry our present neglect of him and make radical changes in the schools so that all his powers will reach their highest expression.

Gifted individuals have an important role to fill in the world. They are destined to become the world's thinkers and leaders of Catholic thought and principles. Hence it seems the part of wisdom to lavish our greatest educational energies upon our Thomases, our Alberts, our Mendels, and our Merciers.

IN OUR FATHER'S HOUSE

With shuffling sound the church's heavy door
Swings wide, and pitter-pattering of feet
Youthful and light, along the marble floor
Proclaims "The Babies" coming down the aisle.

Some lag,
Some drag,

Some move with purpose, fleet;
I watch them with a pity-tinctured smile
(A musing smile, whose ending is a sigh)
I see each finding his appointed seat,
And note with what celerity the pack
Is lifted from each little scholar's back;
And thus, beholding with a brimming eye

Their evident relief

Think, while the tears are tremulous at the brink:
"Already burdened! Even now the load
For Life's great pilgrimage on them is laid!"
And I, who respite find here from the road,
Make plea for them who face it unafraid:

"O Father! Let them come, as I, when grief
Becomes too great a burden to be borne,
When galling and persistent pressures chafe,
When dreary struggles leave them weak and worn,

Let them come in,
Into Thy house, O Father, theirs and mine,
Even as today with packs put by, they rest,
And if with guilty freight

They be oppressed,
Loose them from sin,
As Thou, Beloved Father, didst vouchsafe
To loosen me, unfaithful child of Thine!

"Show them, as me, in mercy, how to shift
The harassing, inevitable weight
Of human wretchedness and mortal woe
Unto Thy strength almighty; let them cast

On Thee their pain and all their bitter care;
Grant them to know
How light his burden who with Thee doth share!"

While thus, in loving prayer for them, I kneel,
My gratitude is fervently aflame
For precious comforts, present now and past;
For that He did not crush me with His blame
When, well-nigh spent,

Into the quiet of His house I came,
But quickly all my weary load unbound;
For peace and joy that strengthen and uplift
The leaden heart; tranquilities that heal
The spirit from the world's encumbrance sore,
— For all these gifts, I give Him thanks, content
In secret prayer that speaketh not in sound.

Yet, through this joy that I may not reveal,
Like to a child who, having much, craves more,
For one best gift—

His ultimate, great boon—
Within my soul the ardent longings leap
In still, but unsuppressible appeal:
"When wilt Thou call me, Father? Be it soon!
That dear desired summons shall have swift
Unfaltering response! With gladness high
And all unhesitant, I shall go through
That ancient doorway, dark with mystery,
And there, with all Thy promises proved true,
At home in Thine eternal dwelling-place
(In bliss if barest entrance be my due
So only that I may behold Thy face!),

Then, even like to these
Thy children, seeking ease,
I shall, at rest in my assigned space,
Put off, at last, this sad mortality!"

S.C.N.

Methods of Art Teaching for Upper Grades *H. Francis James*

Exercises for November

AT the very beginning of this series of articles on "Methods in Art Teaching for Upper Grades," it should be remembered that the same principles as outlined in the September, 1933, issue should be borne in mind. The first principle; namely, composition should be emphasized. Therefore have the pupils make simple drawings of objects, such as are associated with "still-life drawings," and review the arrangement of shapes, so that there is an unequal division of shapes within a given space or frame. On page 253 of the September, 1933, number of the CATHOLIC SCHOOL JOURNAL will be found more detailed explanation regarding the arrangements of shapes to be used for either illustration, or for the decorative treatment of posters. In fact *composition* is of primary importance in *all* phases of drawing.

In the course of Study in Drawing and Applied Art recently issued in the Archdiocese of New York, Chicago, and St. Louis, it will be noted — if the exercise for each month of each grade be carefully studied — that the problems are of the same character. However, these problems become little by little more advanced as the child becomes older and advances into the higher grades. In every grade, the problem for September is

that of color, but the color exercises for the child in the first grade are very simple, then these exercises are reviewed in the month of September of the second year, and new color problems are added, and so on. Every other phase of drawing suggested during the school year is thus handled in the same month, but made more advanced grade by grade.

For instance, in the November, 1933, number of this magazine, it was suggested that Armistice Day be featured, and one illustration shows a soldier marching along with a gun upon his shoulder, the first half of the illustration depicts the soldier as he was before training, and the second after training. Now it would be an easy matter to have the older children in the upper grades represent several soldiers; or make drawings of soldiers on horseback, or driving caterpillar tractors, with other groups perhaps using machine guns. In other words, as a child becomes more skillful in the use of his pencil or crayons, as he becomes older he should be permitted to express himself graphically — to picture his visual image — in his own way, without any emphasis as to the quality of the drawing or the accuracy of the figure or implements he may be drawing. With his wider experience, he will wish to introduce more into his drawing than he did when he was in the lower grades

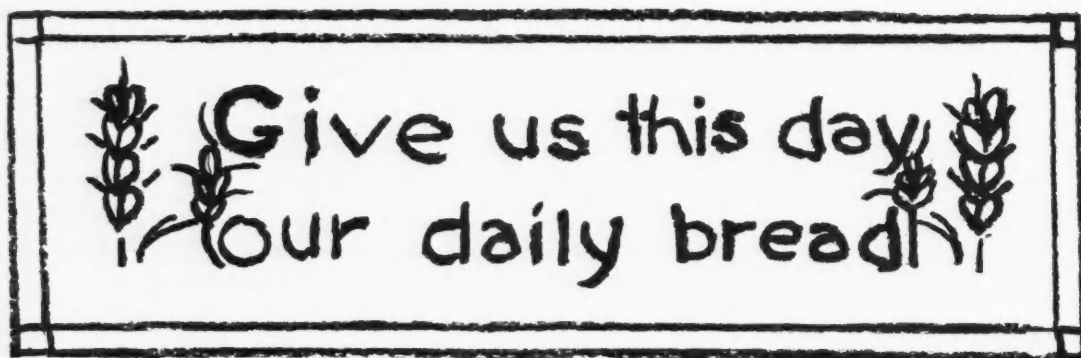


Fig. 1. Note the unity of this design. The wheat seems to be a part of the lettering.

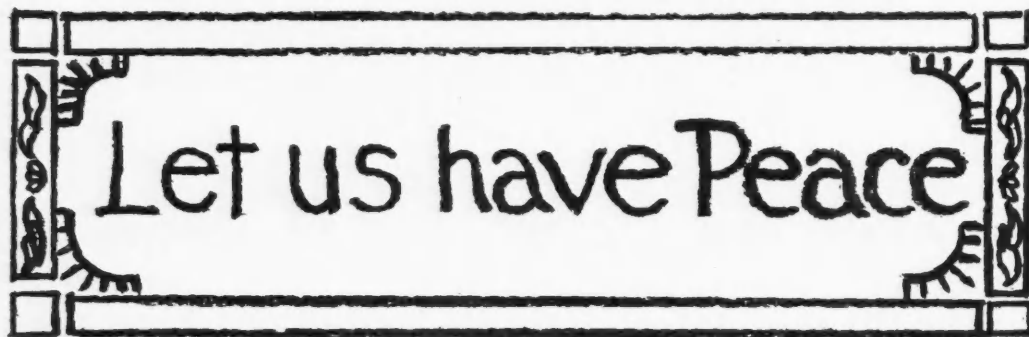


Fig. 2. Another example of unity. The dove, the olive branch, and the rising sun are all symbolic of peace.

As to featuring Armistice Day, I firmly believe that if the children in the upper grades were asked to portray the terrible effects of war—if they were asked to make figure drawings of the crippled and lame and blind—who were sent home; or if they were asked to make drawings of a scene of a battlefield—after the fighting for the day was over—of demolished houses and churches, shattered trees and bodies of once fine and strong young men—I believe that a firm and lasting conviction would grow up in the minds and hearts of the youngsters of the terrible waste of it all—of the utter futility of war.

After the great war there was great rejoicing, and there was a spirit of thanksgiving in the air and in the hearts of all; therefore scenes of soldiers returning home—hastening to their fathers and mothers might be featured. Following this, posters commemorating Thanksgiving should be given, and color added, so as to review the color work done in the previous months. During this month pictures by Millet, such as *The Angelus*, *The Gleaners*, and other reproductions dealing with harvest scenes should be studied and pupils asked to illustrate graphically other phases of labor which are associated with Thanksgiving and harvest at the present time.

The two other activities which might be undertaken during this month are design and lettering. Since the principles of design play an important part in lettering, design should come first. Composition, rhythm, and variety, which principles are so vital to good design should be reviewed, and a number of border designs worked out, again with the spirit of Thanksgiving in mind.

As stated in the Course of Study in Drawing and Applied Art before mentioned (page 36, November), the objective for this month's work in drawing is to provide the child an opportunity for free expression of thankfulness through illustration and mottoes depicting good arrangement in letter and design. Therefore, ask the pupils to make a design with wheat as the pattern or motif. An example of this motif will be found on page 73 in *Correlation of Art and the Mass*, published

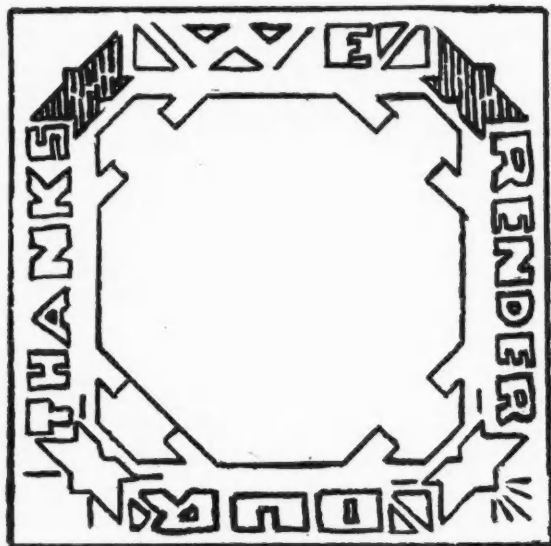


Fig. 3. An effective craft study for Thanksgiving.

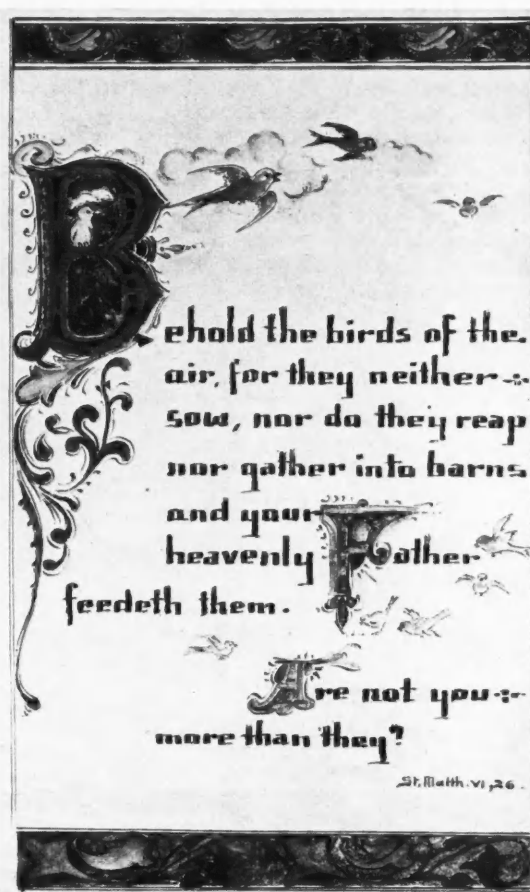


Fig. 4. Lettering by an Advanced Student.—The original was colored in blue, red, green, and gold.

lished by the Practical Drawing Company of Chicago, Illinois. This illustration combines the grapevine with the wheat. In Figure 1 the wheat motif has been used with lettering. It should be noticed that the design seems to be a part of the lettering, the two being inseparable. This feature embodies the highest phase and excellence of both posters and decorative designs where lettering plays a part of the exercise.

It would be an excellent exercise if the children were asked to think of a saying for themselves, one which would incorporate a spirit of thanksgiving or of thanks, such as, "We offer thanks for peace," or "Peace on earth to men of good will." These mottoes might be printed with a lettering pen or a match with the end flattened like a chisel (see Fig. 4). With such a motto or beautiful saying as, "Give us this day our daily bread," page 50, *Course of Study in Drawing and Applied Art*, the decoration at the sides might have something in common with the thought implied as in Figure 1. Figure 2 shows the motto, "Let us have peace" with the dove, a sprig of olive branch, and the rising sun used as the motif for the decoration.

A craft problem which might be given at this time could be the planning of a decorative Thanksgiving tile; when this is carefully worked out, the pupil would probably take it home and show it to his parents. Thus

he might carry out in his own life the thought suggested by the slogan used. In Figure 3, the home with a star for light and guidance has been used for the motif (or thought) and the words, "We Render Our Thanks," have been used in the border. An O. P. Craft tile or a square or octagon cut from "Celotex" should be used for this problem. In Figure 3 notice the manner in which the letter "W" has been handled; it is rendered in a different way from that shown in the other letters. The house and star in the lower left-hand corner is also rendered in a different manner from that shown in the rest of the design. Apply color to the design and carefully lay the strokes in a vertical direction. The complementary color scheme was used: blue and orange; however, any other color scheme might have been appropriately used.

One of the finest exercises in connection with the study of lettering and the design of letters is that of

making initial and illumined letters, page 27, book 8, *Practical Drawing, Correlated Art Edition*. Once again, as emphasized at the beginning of this article, the design incorporated with the initial letter should have something in common with the thought suggested by the motto used, of which the initial letter is the first letter (see Fig. 4). This problem again demonstrates what is meant by having the pupils in the upper grades carry out exercises of a similar nature to those given to the children in the lower grades, but of a more advanced nature. Note how much more thought is implied in the careful designing of this initial letter than in the decorative letter shown in the article of September, 1933.

Figure drawing has been suggested as appropriate for this month, yet this phase will be dealt with more specifically in the next issue under the caption of "Story Pictures."

An Activity Unit for Thanksgiving *Sister Rose of Lima, C.D.P.*

NOVEMBER had begun and Thanksgiving was approaching. The pupils in the first and second grades had read stories in their readers relative to Thanksgiving; but it was evident that to them that day meant little more than a day of fun, with the traditional Thanksgiving dinner. Its true meaning was brought home to them in the form of an activity unit, the development of which took up the four weeks preceding Thanksgiving.

During the religion periods we had conversations which gave rise to the following questions: Why do we celebrate Thanksgiving? What are some of the things for which we should thank God? When was the first Thanksgiving celebrated? Who were the Pilgrims? Why did they come to this country?

The children learned that Thanksgiving is a day on which we should go to church and thank God for all His graces and blessings, spiritual and temporal. When asked to name the things for which we should thank God, the children mentioned home, family, friends, school, sunshine, trees, flowers, fruits, etc. Their young minds were easily led to see and appreciate temporal gifts. The spiritual gifts being more abstract, these had to be brought before their minds by means of what they had learned in their Catechism — God's goodness in creating us, in giving us a soul, after His own image and likeness, His great love for us as manifested in His birth and His death on the cross, in giving us the Church, the seven sacraments, a Catholic education, etc.

Making Booklets

An activity that correlated with all regular schoolwork and from which the children derived much pleasure and profit was the collecting of pictures representing gifts for which we should thank God. These pictures were cut out and pasted in their Thanksgiving booklets, "My Thank You Book," as suggested by Sister Susanna Marie, C.D.P., in her "Thanksgiving Project" in *THE CATHOLIC SCHOOL JOURNAL*, November, 1932.

The booklets were made from unruled white paper. Pictures developing the idea of the home were pasted on each page, six or eight in number. Then six lines were ruled under each picture and two or three sentences written thereon. Each new subject was taken up during the language period. The first

lesson was always an oral one, during which the children had practice in free expression. The objectives in these lessons were as follows:

1. To develop the ability to express oneself in clear, well-formed sentences.
2. To develop the habit of conversing in a pleasing and effective manner.
3. To develop habits of politeness in conversation and social intercourse.
4. To develop the habit of standing or sitting erect when reciting.
5. To develop the habit of correct pronunciation and clear enunciation.
6. To develop the habit of speaking in an orderly sequence.

During the second oral lesson, the best sentences were put on the board by the teacher. Then they were erased and the pupils wrote their own sentences, taking particular care in the use of capitals and periods. Those words that offered any difficulty in spelling were put on the board by the teacher and drilled on during the spelling period. In the afternoon the children were told to write two or three sentences in their tablets, on the same subject that had been developed in the morning. The teacher went round checking the sentences, giving credit to those that had good penmanship, correct capitalization, spelling, and periods. The best work was always displayed to the class, thus creating emulation on the part of others. Greater effort toward neatness and good handwriting was stimulated when the children were told that these booklets would be shown to their parents at the Thanksgiving program. Attractive covers were made from colored construction paper and the title lettered in colors to match. All had to use their own judgment in selecting the colors.

Reading Lessons

After the story of the Pilgrims had been told to the children and they had reproduced it during the language period, it was printed on the reading chart. The following are examples:

The Pilgrims

The Pilgrims lived far across the sea. They were not happy there. They could not have the kind of church they wanted. So they came to this country in a ship called the "Mayflower." They made a village of log houses. They called this village "Plymouth."

Other subjects for language and reading were developed from posters, such as "Pilgrim Children" and "Thanksgiving Day," from the *Normal Instructor*.

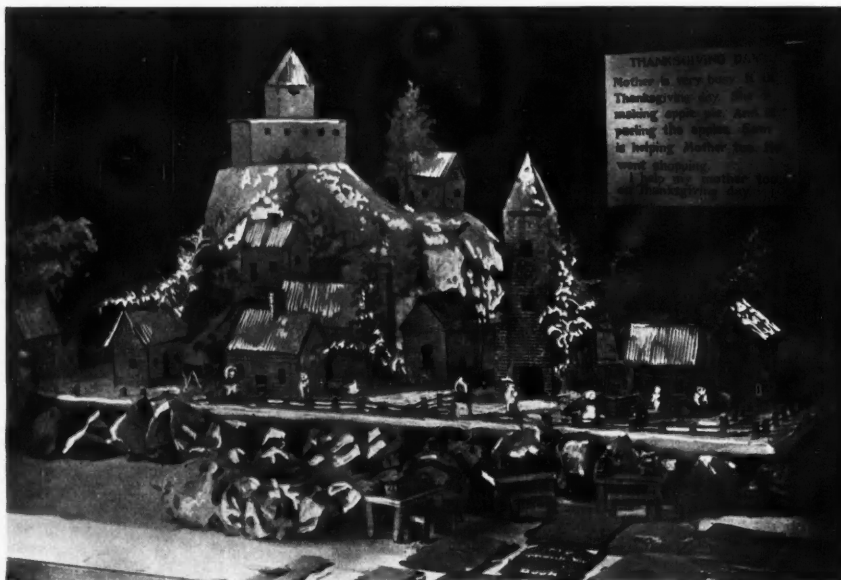
Pilgrim Children

Here are four Pilgrim girls. They are getting ready for the first Thanksgiving dinner. One girl is sitting in front of the fire, peeling apples. The next girl is bringing more apples. Another one is carrying a big pumpkin. She will make a pumpkin pie. The last girl is sweeping the floor. Her broom is not like our brooms. It is an old-fashioned one.

corn, ducks, pumpkins, celery, apples, wheat, fish, beans, deer, turkey, turnips, potatoes, strawberries, peas, chickens, acorns, buffalo, squashes, rice, cranberries, parsnips, geese.

III

1. Draw a house and put a chimney on it. Color it brown.
2. Draw a basket with four apples and three oranges.
3. Draw a picture of the Mayflower.
4. Draw three things that people like to have for Thanksgiving.



The Plymouth Village constructed of corrugated cardboard was the central feature of this Thanksgiving project.

Thanksgiving Day

Mother is very busy. It is Thanksgiving Day. She is making apple pies. Ann is peeling the apples. Sam is helping Mother, too. He went shopping. He is carrying good things in the basket. I help my mother, too, on Thanksgiving Day.

Our Project

We made a Pilgrim village. The houses are made of cardboard. Myrtle made a church. We put some trees around it. Robert made a fort. We dressed dolls for Pilgrims. The girls wear black dresses, with white caps and aprons. The boys wear gray coats, and pointed hats. We call our village "Plymouth."

The following are some of the tests that we had in silent reading:

Following-Directions Tests

I

Underline the right answers:

1. The Pilgrims came to this country because
They wanted to have a good time.
They could not make a living.
They wanted to go to their own church.
2. The Pilgrims lived in a town called
Springfield Madison Plymouth
3. Their houses were made of
brick logs stone
4. They came on a ship called the
Evening Star Hispana Mayflower
5. Thanksgiving Day comes in the month of
October November December

II

Group the following words under the right heads:

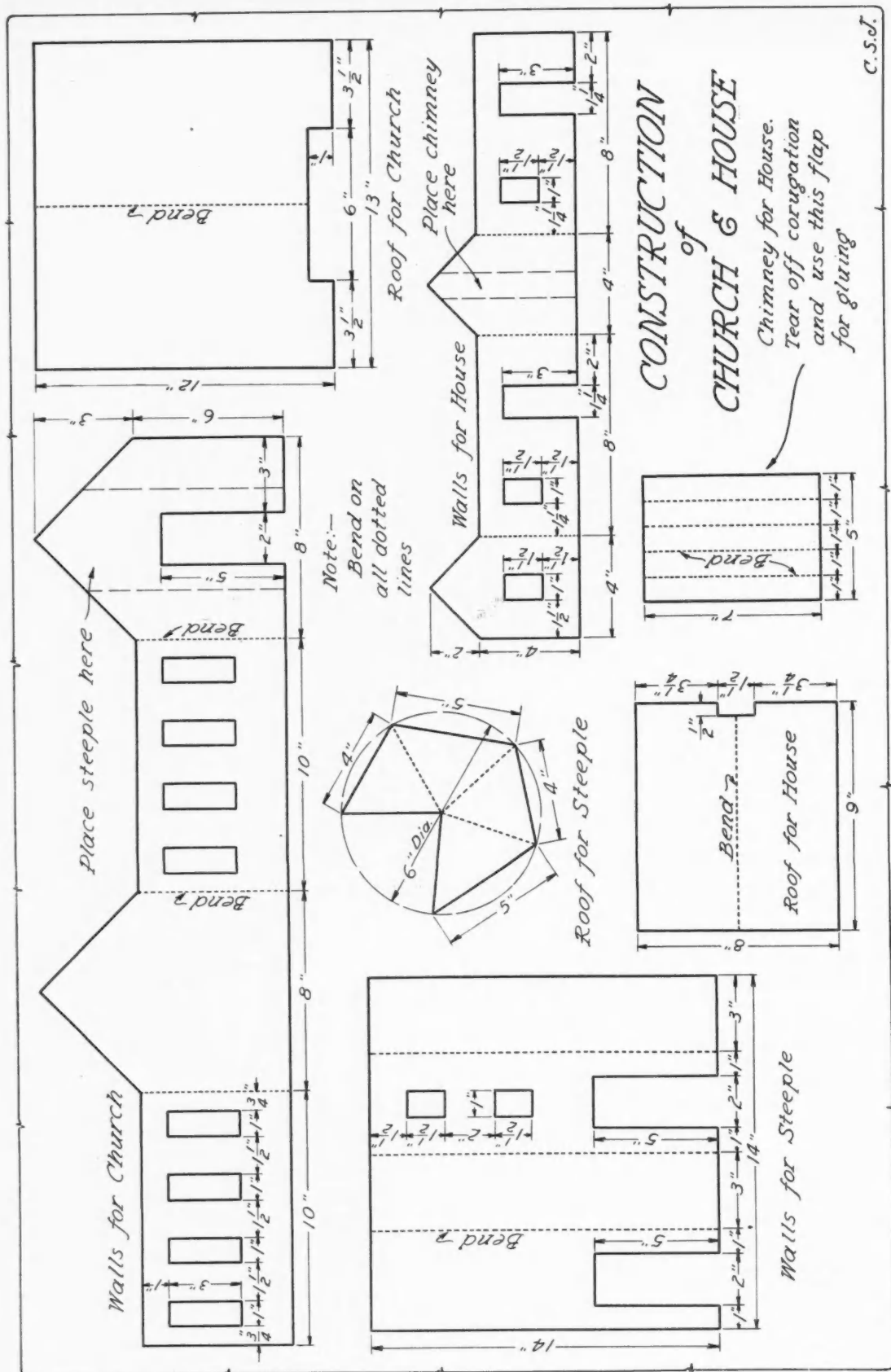
(1)	(2)	(3)	(4)
Vegetables	Animals	Berries	Seeds

Building the Village

Much enthusiasm was exhibited by the children in building a Pilgrim village, which was supposed to represent Plymouth. The problem of building log houses was solved when we found that corrugated cardboard produced a very effective, loglike appearance. Several large cardboard boxes were brought to school. The outer layer of paper was torn off, leaving the ridges for the outside of the houses and the plane surface for the inside.

The pupils became skillful in the use of the ruler, as the doors and windows had to be carefully measured and marked before they were cut out. When the cardboard had to be bent across the ridges, the problem was solved by lightly running a sharp blade across. The openings were cut out by means of old, one-edge razor blades, along with a ruler. The walls of the houses were joined by pasting strips of paper on the inside. The roofs were made by folding a piece of cardboard in the middle (across the ridges) and fastened to the walls by driving in a pin into each corner. The old-fashioned chimneys were made from the same kind of cardboard and held on to the ends of the houses by means of fasteners. The houses varied in size from 2 by 8 inches to 6 by 12 inches. A knowledge of perspective was gained by placing the largest houses in the foreground and the smallest ones on the distant hills. On the highest hill, which was in the background, was a fort, constructed in much the same way as the houses, except that the windows were smaller and placed in two rows, one close to the roof, the other close to the ground. Cannons were made from clay and sticks and placed in and around the fort.

The only piece that offered any difficulty in construction was the village church, which was also made from corrugated cardboard. The steeple, about 14 inches in height, was tacked on with fasteners. It was capped with a pyramidal roof of



rectangular base. The church was undoubtedly the most attractive feature in the village, especially after a bunch of cedar branches had been placed behind it to represent a grove of trees.

A little girl, when working with modeling clay, found that a good fence could be made by rolling a piece of clay for the posts and inserting splints in between. Soon every house had a fence around it. In each yard was placed an old-fashioned well, which was easily constructed out of the same material as the houses, by bending a strip of cardboard 3 by 16 inches and closing it up to form four walls for the box. Two sticks were fastened upright from two opposite sides and a cross-beam fastened at the top, from which hung the "old oaken bucket," a small barrel-shaped candy scoop.

Finally, the roofs of the houses were dampened with cooked starch and artificial snow sprinkled over the whole village. All that was missing were the inhabitants. Pictures were studied to find out what kind of costumes the Pilgrims wore. Then each child brought to school a small doll and dressed it in Pilgrim costume. These dolls were placed in and around the houses.

Adjoining the village, on a slightly lower table, was the "Mayflower," made out of construction paper, and resting on a piece of glass, under which was laid a piece of bluish-green paper, embedded in the sand to represent water. The shores of the river were made by tacking down crushed wrapping paper, shaped into rocks and hills. Here and there were trees (real branches), under which were gathered paper stand-ups, to represent Indians, Pilgrims, wigwams, stone crocks suspended on sticks over a fire, and so forth.

Other Activities

Other activities were weaving, clay modeling, and woodwork. The weaving of mats furnished valuable practice in color matching and skillful manipulation. Clay was used to model the pottery, utensils, and implements used by the Indians and Pilgrims. Some of the boys in the third and fourth grades, who had acquired a little more skill in manual training built small wooden tables which were laden with the things which probably constituted the first Thanksgiving dinner (molded out of plastic colored clay). Others built wooden chairs and one made a wooden cradle, in which was laid a tiny doll to represent Virginia Dare.

Outcomes of the Project

1. A better understanding of the meaning of Thanksgiving.
2. The building up of a historical background for future study.
3. Training in the use of the ruler.
4. Skill in measurement and proportion.
5. Practice in artistic arrangement and perspective.
6. Practical experience in creative expression.
7. The furnishing of valuable material for language, reading, spelling, numbers, penmanship, and art.

THE USE OF PHONICS

Phonics should not be used as a method of learning to read; it is a means of recognizing words unfamiliar in appearance but familiar in sound. The child who respects context and meaning in his reading can use simple phonic facts advantageously as clues to aid him in the pronunciation of words familiar to him in speech. He should not use these sounds primarily as elements from which he is required to build words. New words should come to him as vibrant elements in a meaningful context. Familiarity with short sounds of "a" and "e" can serve in differentiating between "mat" and "met," "man" and "men," "sand" and "send"; the sounds of "s" and "c" can help in recognizing "some" and "come." The final determinant in such a quandary should always be the meaning, the context. Phonics, in the primary grades, should be a means toward the objective—the immediate recognition of words most commonly used.

—*Educational Research Bulletin.*

Notable Events Commemorated

Teachers of history in our schools, teachers in charge of current-events classes and auditorium programs, in particular, and all teachers in general, will find many educational opportunities in the timely reference to and study of the significance of the growing number of celebrations in commemoration of our national heroes, of the beginnings of national and local history, and of the heroes of the Church.

The year 1934 has been especially prolific in centennial, bi-centennial, and tercentennial commemorations. Early in the year, Maryland celebrated the tercentennial of its foundation by Lord Baltimore. Rev. Henry Spaulding, S.J., a well-known writer and student of colonial history, took advantage of this event to contribute a fine series of articles to *THE CATHOLIC SCHOOL JOURNAL* and other publications on the historical significance of the part taken by Catholics in Maryland toward establishing in the United States the principle of freedom of worship for all.

In September, California paid honor to its illustrious pioneer Franciscan missionary, Father Junipero Serra, in commemoration of the 150th anniversary of his death (on August 28, 1784). Father Serra and his coworkers, under the Spanish regime, built the mission churches and community centers which present inhabitants of the state point out so proudly to visitors. His statue stands in the National Hall of Statuary at Washington, D. C., as California's choice of her most illustrious pioneer.

During the summer France and Canada united in a commemoration of the 400th anniversary of the claiming of Canada for France by Jacques Cartier (in 1534). Cartier declared that he wished to bring the True Faith to the new land.

In Kentucky, the governor appointed a commission to provide for the state and the nation a fitting celebration of the bicentennial of Daniel Boone. The birthday of Daniel Boone was celebrated on Labor Day at Boonesborough, Kentucky, with an all-day program and a homecoming of Kentuckians. The commission has indorsed the publication of a number of books on Daniel Boone and pioneer history of the state and the *Kentucky School Journal* (Louisville) has devoted the greater part of its September issue to articles on the life of Daniel Boone and its significance in history and literature. J. B. Lippincott and Company (Philadelphia) will soon issue a life of Daniel Boone by Dr. H. W. Landin.

In August, the State of Wisconsin and various communities in the state celebrated the tercentenary of the coming of the early missionaries, white settlers, and traders—Father Marquette, Jean Nicolle, and others.

During the year, the Jesuits quietly observed among themselves the 400th anniversary of the founding of their order (on August 15, 1534) by St. Ignatius of Loyola. This event should actually put new life into history classes, since, from that date on, the Jesuits have been a prominent factor in the religious and educational history of Europe and America. The public observance of the beginning of the Jesuit Order will be held in 1940, the year of the approval of the Society of Jesus by the Holy See.

In a recent radio address, Rev. John F. O'Hara, C.S.C., president of the University of Notre Dame, called attention to the fact that this is the centennial year for the Church in Indiana and for the first steps in the founding of the University having the largest college campus in the world.

All such occurrences, while they, naturally, will be given more special attention in the schools of a particular section of the country are deserving of considerable attention in every school throughout the nation. Most of them are of national significance. Catholic schools, especially, should be leaders in the recognition of our national heroes, so many of whom were of our own faith.

The CATHOLIC SCHOOL JOURNAL

Edward A. Fitzpatrick, Ph.D., LL.D., Editor

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The Spirit of Instruction

We have had a great deal of teaching in religion that keeps close to the fact, or the exact word of a doctrine, or the form of the ritual. These things are in themselves important, but they are not all. We have seen teaching of varied topics in religion which kept to the facts or the word of the doctrine, or the form of the ritual, but which was spiritless — and left the student unaffected. The teacher knew the facts, or the doctrine or the ritual, but did not know their spirit or their meaning or significance. There was a literal deadness. There was no light or fire. The teacher knew but did not understand.

How often have we seen the liturgy taught in the classroom as a mass of information but it seemed to have no relation to the spiritual life of the individual or his practice of religion. How many children as the result of the now frequent teaching of the liturgy have an approximation in their appreciation, in their feel-

ing, in their elevation of spirit, in their Christian life of such an interpretation of liturgical prayer as that described by Dr. Bandas.

Liturgical prayer is the voice of the Spouse, speaking to her well-beloved, the voice of the Living Christ addressing the eternal father. In this prayer the whole Church gathers up our imperfect homage and feeble petitions, and unites them with its own perfect homage and all-powerful appeal. In the Holy Sacrifice of the Mass the members of Christ's mystical body are offered up to the Blessed Trinity in union with the oblation which Christ makes of Himself upon the altar. In and through Christ they offer up to God the sacrifice of adoration, praise, thanksgiving, and supplication.¹—E. A. F.

The Old Testament

Though we have previously discussed Cardinal Faulhaber's courageous and scholarly book, *Judaism, Christianity, and Germany* (Macmillan), in its more general social significance, a word may be added today about its pedagogical significance.

To the teacher of the fourth grade who teaches the biographies of the heroes of the Jewish people, emphasizing the Messianic tradition, as well as to the learned professor in the theological seminary who teaches the Old Testament as a part of the preparation of the priests for their "high vocation," the spirit and scholarship of this book will be helpful. This applies to the interpretation of the religious, the ethical, and the social value of the Old Testament and the essay on Christ as the cornerstone between Judaism and Christianity.

The thoroughly Christian spirit of the book and its informed appreciation of the Old Testament may be illustrated here by only one excerpt. Cardinal Faulhaber says:

Let us venerate the Scriptures of the Old Testament. We do not set the Old Testament and the New on the same level. The Sacred Scriptures of the New Testament, the Gospels, the Acts of the Apostles, the Epistles, and the Apocalypse must hold the place of honour. But the Scriptures of the Old Testament are also inspired, and therefore they are sacred books, precious stones for the building of God's kingdom, priceless values for our religious guidance. And therefore the Church has stretched forth her protecting hand over the Scriptures of the Old Testament; she has gathered together the forty-five books of the Old Testament and the twenty-seven books of the New into one volume, and she has used the text of the Old Testament also in her liturgy. By accepting these books Christianity does not become a Jewish religion. These books were not composed by Jews; they are inspired by the Holy Ghost, and therefore they are the word of God, they are God's books. The writers of them were God's pencils, the Psalm-singers were harps in the hand of God, the prophets were announcers of God's revelation. It is for this reason that the Scriptures of the Old Testament are worthy of credence and veneration for all time.¹

No teacher of religion at any level can fail to profit by the reading of this book of Cardinal Faulhaber. Here is a mine of information and suggestion condensed into a very small book. Do you want to know the permanent religious values of the Old Testament;

¹Bandas, Rudolph G., *Catechetical Methods* (New York: Joseph F. Wagner, Inc., 1929), pp. 59-60.

²Faulhaber, Cardinal, *Judaism, Christianity, and Germany*, The Macmillan Company, New York, 1934, pp. 13-14.

the comparison of the religious ideas of the Biblical Hebrews and of their contemporaries; of the objections against the God of the Old Testament; of the fulfillment of the conceptions of the Old in the New Testament; of the idea of the redemption in the Old Testament; of the ethical value of the old Testament; of the great Jewish leaders as living examples of ethical greatness; of the darker side of the teachings of the Old Testament and their true significance; and perhaps even of social and economic things in the Old Testament, like the poor law, private law, the rights of labor, the administration of justice, and what we need to know particularly in these days, the "religious foundation of a social order"? These are just a few of the questions of fundamental importance that are discussed and that will be helpful to a teacher of religion. "What things soever were written were written for our learning, that through patience and the comfort of the Scripture we might have hope." — *E.A.F.*

The Bible History and The Bible

It was an adult group. A question had been raised as to the relation of Bible History to the Bible. From one of the members came this surprising answer: "What relation has Bible History to the Bible? Why that's what you study out of a book called Bible History."

That person had studied Bible History in the elementary grades. Apparently no connection whatever with the Bible was made clear. Obviously, too, the person did not know the Old Testament. But one certain result of all study of Bible History should be its relation to and source in the Bible. It should certainly lead students to the reading and study of the Bible.

This would indicate clearly that in the teaching of the Bible the teacher should occasionally read incidents from the Bible itself — and tell the students what she is doing — giving more fully the incident itself or calling attention to the style and manner of the Bible itself. The student studying the Bible should be sent to the book itself to find out answers to specific questions growing out of class discussion. Parts of the Old Testament should be memorized in the study of what is called Bible History in the narrow sense of the term.

Such an incident as opens this editorial makes it imperative that in Bible-History study and in other phases of the teaching of religion, the Bible should be brought into class and made the basis of definite teaching. Even the elementary-school child should come away with a definite knowledge *about* the book as well as *of* the book. Certainly a failure in the former is inexcusable.

What is the character of the Bible? How many books are there in the Old Testament? the New Testament? Is the Bible all history? What are the characteristics of the books that constitute it? historical? prophetic? poetical? These and a number of other factual questions we should know for cultural reasons alone. Teaching of religion as such will require more

substantial study. It will presume these elementary facts. — *E. A. F.*

How Do You Use The Catholic School Journal?

We have often received suggestions which make us think that teachers expect a monthly magazine like the CATHOLIC SCHOOL JOURNAL to furnish them the material they will need in their classrooms that month. While we furnish seasonal material, that is not the best service the magazine can render.

Take a single case. In February, 1932, we devoted the greater part of the magazine to material relating to George Washington. That material is as good next year as it was the year it was published, and will be as good the year after next. And that is true of most of the "practical aids."

This material should be indexed and the magazines kept on file. The plan and progress book should note the reference, or if there is a printed course of study, that should be annotated. This makes necessary the keeping of at least one file of the complete magazine in each house or mission. Depending on the size of the mission, two or three would be better.

Here are some questions for you:

1. Are you keeping a file of your CATHOLIC SCHOOL JOURNALS?
2. Are you using the index?
3. Are you making an index of your own?
4. Are new teachers initiated into the use of the magazine?
5. Have you a practical way of making available to a teacher teaching a grade for the first time, the wealth of material in past numbers?

Here are some questions we should like you to answer for us:

1. Should we arrange to have a special binder made for the CATHOLIC SCHOOL JOURNAL at the lowest possible cost?
2. Should we print each month in the JOURNAL an index to seasonal material in the numbers say of the last five years?
3. Do you approve of our plan to extend the Practical Aids section? — *E. A. F.*

Education By Radio

The real problem that America faces, is to keep alive the intellectual and spiritual sparks after our people have finished their formal schooling. To date, we have not even approached a solution of this problem. Radio provides a way. Through the radio we are given a peculiar opportunity and a special ability to give to those passing out from the schools, the opportunities, the benefits, and the pleasures of education all their lives, not necessarily by formal instruction but by furnishing current information concerning interesting phases of civilized life, and by providing inspiration that will lead individuals to seek further instruction — in night schools, in university extension divisions, and elsewhere. — *Dr. Robt. M. Sproul.*

The House of Bondage

Sister Marie Agnes, S.C.S.V.P.

CHARACTERS: Assuerus, King of Persia, Aman, favorite of the King, Mardochai, a Jew, uncle of Esther, Phanuel, captain of the guard, Thamar, page to Esther, Esther, consort of the King, Zares, wife of Aman, Elizabeth, maiden in attendance, Thyrsa, maiden in attendance, Miriam, little daughter to Aman, Tabèl, little son to Aman, Chorus of Hebrew maidens, courtiers, etc.

ACT I

The Garden of Esther

[Enter a chorus of maidens singing and dancing. Enter from other side the little page, Thamar, bearing a goblet. He tries to cross the garden but is surrounded by the maidens.]

THYRSA: Whither away, little Thamar?

ANOTHER: Why so fast?

ANOTHER: Thy cherub face is flushed for all this running. [All laugh.]

THAMAR: Nay, maidens, let me pass I pray; I run to fetch clear water from the spring. The Queen my lady, drinks not of the royal wine save when occasion bids.

THYRSA: How foolish she! Were I the consort of the King, there's naught this palace should deny.

ANOTHER: Perchance her beauty draws its power from this abstinence.

THAMAR [proudly]: Indeed she is the fairest queen the earth can boast of; methinks the king would part with all his realm before he'd lose one ray of her great loveliness.

THYRSA: And yet the King keeps shut within his towers.

THAMAR: There is some evil brewing in the court; this I know. But let me pass — my mistress waits for me. [Exit.]

THYRSA [looking after him]: What evil do you fancy he can mean?

ANOTHER: 'Tis but his own imagining; there's naught can harm us here.

ANOTHER: But Aman sits in power beside the King. I like him not, and he — I fear he likes us not.

THYRSA: What matter? Come! — we'll dance till evening shadows close the day.

[Exeunt, singing. As the singing dies away, Esther enters accompanied by Elizabeth.]

ESTHER: Dear maidens! how they sport the happy hours!

ELIZ: In idleness they while away the days.

ESTHER: Nay, Elizabeth, because we pray and fast before the Lord, we cannot sentence those who sing and laugh and play; perchance they may please thus the good God who finds joy to hear the nesting birds, the crickets in the fields, and loveth all things He hath made.

ELIZ: Perchance 'tis so; but here comes the laggard boy.

[Enter Thamar with the goblet of water.]

'Tis well our mistress Thamar, hath not need of what you fetch.

[Thamar presents the goblet which Esther places beside her.]

ESTHER: Nay, lad, what kept thee? Something in thy face betrays thee; thou hast news?

THAMAR: Indeed my lady, as I reached the well, I found the servant of the King and Phanuel, the guard; they minded not my presence and they spoke of matters that concerned the King; one said the King was sleepless in the night, and he, to while away the hours, brought forth the volumes of the Chronicle that hold the great things done in all his reign.

ELIZ: Is that news, thou chattering boy?

ESTHER: Elizabeth, be patient!

THAMAR: He read —

ELIZ: Who read?

THAMAR: The chamberlain of course: he read the story of the plot that Mardochai revealed, whereby the King was saved from murder —

ESTHER: I remember well; 'twas when I was a little maid.

THAMAR: Then the King asked what reward was his, and grieved to learn there had been none. He swore to compensate his savior and deliverer.

ESTHER: My uncle, then, at last shall have reward. [Enter a guard.]

GUARD: Madam, there waits outside the gate a man who craves admission to your presence; he is old and says his name is Mardochai.

ESTHER: Bring him hither. Thamar, you may go. [Exit page. Enter Mardochai with guard.]

ESTHER [to guard]: You are dismissed; this man is known to me. [Exit guard.]

MARDOCHAI: My Esther!

ESTHER: O my dearest uncle! Why art thou come thither? Thou art courting death!

MARDOCHAI: Death were sweet compared with that which now befalls me.

ESTHER: Dearer thou than father unto me! Listen! The King is mindful of thy worth; even this day he hath sworn that recompense shall come to thee for thy past services.

MARDOCHAI: Hath sworn, sayst thou? Ah, woe is me! His mandate hath gone forth to all the realm that on the fourteenth day of the twelfth month our race shall be extinguished, cut off here in this strange land; what joy in life remains, what recompense, when all I loved is ta'en away, and Israel is no more? Nay, thyself is here included; for he knoweth not thou art of us.

ESTHER: Whose work is this? It is a snare laid by an enemy.

MARDOCHAI: 'Tis Aman's; none but he could forge such a crime.

ESTHER: Alas! Alas!

MARDOCHAI: Thou, Esther, art our hope. Go thou unto the King; he loves thy fairness and will yield to thee whatso thou askest. Seek the King and plead our cause!

ESTHER: Thou knowest well, my uncle, whoso dares approach the King save at his bidding, dies for his offense; then how can I, Queen though I be, attempt to win an audience? I should die — and thou — what profit wouldst thou gain by my thus perishing?

MARDOCHAI: O Queen most wretched! Consort little prized! Thinkst thou thyself hath raised thee to this height? Nay, Esther, the Almighty made thee fair and raised thee to this eminence that thou shouldst save thy people. Thou art His, thy life is in His hand. Not Assuerus, mighty as he is, can harm thee 'gainst the will of God.

[The maidens steal in quietly and listen.]

ESTHER: O Mardochai, a child am I; no wisdom in my words, no cunning thought — but pray thou to the Mighty One that ruleth Israel; in Him is strength; our cause is His, and He will shield His own. I go, my uncle, as thou bidst.

MARDOCHAI: I praise His mercy; He hath heard my prayer and brought His strength into thy heart. Farewell! I go to fast in sackcloth till thy intercession bringeth joy again.

[Esther begins the hymn of supplication. (Hear, O Lord, hear thy people!) The chorus of maidens takes it up. Tableau.]

Curtain

ACT II

The Audience-Chamber of the King

[In the rear a balcony overlooking street. A sentinel pacing up and down.]

GUARD: Stand! Who goes there!

AMAN [from without]: 'Tis I, Aman. [Entering] Good morrow, Phanuel!

PHAN: Good morrow, sir!

AMAN: The King is still within?

[Enter Zares, wife of Aman, with Miriam their little daughter. Phanuel retires.]

ZARES: Unbidden and unchallenged do I come. My husband, must I seek thee ever here within the audience chamber of the King?

AMAN: Blessed indeed am I that have found place thus near the King, that at my pleasure come and go. O Zares, would that some occasion rise to test my influence with his majesty! He loves me well, and bids me ask whatever I will. Knowst thou what now I ask?

MIRIAM [running to Aman]: My father! [He embraces her.]

ZARES: Thy heart is deep. I know not.

AMAN: Ah, 'tis true 'tis deep; and it hath found a way of vengeance on that cursed Jew.

ZARES: On Mardochai?

AMAN: On Mardochai. His doom is sealed. Seest thou this scroll? Here is contained the condemnation of his race; they die together like a pack of slaves, but he —

ZARES: But what hath he done to cause thee injury?

AMAN: What injury? He sitteth by the gate and will not bow the head nor bend the knee to do me homage. I have sworn revenge. His gibbet is a-building now; today I'll win his sentence from the King. . . . But hark!

[Bugle note. Enter the King and his train. Exit Zares and child.]

KING: Good morrow, Aman; Early met!

AMAN [on bended knee]: My lord, your servant waiteth your commands.

KING [ascending throne]: 'Tis well. Come hither, Aman, I would have advice.

AMAN: From me, my lord?

KING: From you. Wilt answer me?

AMAN: Propound the question, sovereign lord, and though I seek the answer through the world, a century of seeking were well spent if I could answer thee.

KING: 'Tis not so deep a question I propound. 'Tis this — What should be done to him the King would honor?

AMAN: What should be done? My lord, I'd have him ride on your own charger through the town, all decked in royal garments, and the King's own crown upon his head. The first of all the nobles in the land should lead the horse and cry "Thus is he honored whom the King desires to honor!"

KING: Then do thou make haste and do the same to Mardochai, the Jew, who sitteth now before the palace gates.

AMAN: To Mardochai!

KING: It is my will. Make haste! [Exit Aman; enter Phanuel.]

PHANUEL: Most sovereign leige, Queen Esther seeks admission.

[Enter Esther. She approaches and falls at the feet of the King.]

KING [rising and supporting her]: Esther! My love! My Queen!

ESTHER: Oh, I am dying!

KING: Esther my love, you shall not die; behold [extending scepter over her] the scepter of my clemency; arise!

ESTHER [kissing the scepter and arising]: My lord, I know thy majesty; the greatness of thy state o'erpowers me; thou art kind but thou art King; what guarantee had I that thy strict penalty would not o'erwhelm thy handmaid?

KING: Handmaid? Nay, thou art queen, my own.

ESTHER: Not my life nor crown I value, but thy own exceeding goodness and thy love that chose me out of thousands.

KING: Say what boon thou dost desire; though half my realm thou ask 'tis thine. Speak, fairest Esther!

ESTHER: O my lord, one favor would I crave; a feast for thee and Aman is prepared this night, and I do beg thy company and his.

KING: A feast? A blessed monarch I to merit thus the favor of the fairest queen on earth.

[Re-enter Aman.]

AMAN, is the business done? What brings thee hither?

AMAN: Sovereign lord, all is prepared except the crown and robe I come to fetch.

KING: Within the inner chamber seek for both. [Exit Aman to other side.] This will be gamesome sport! We will ourselves witness this strange procession. [Rising.] Let us hence. [Exeunt all.]

[Enter Aman from the chamber of the King, bearing the crown and robe.]

AMAN: Of all the gods, which one doth bear me grudge that I should be the slave of that vile wretch? He shall swing high for this! The gibbet waits; a thousand curses on his head! Three steps lead to the throne: this Mardochai the first I shall surmount; Esther, the Queen, next. The love of Asuerus even, cannot stay the tide of blood when his own edict speaks her doom; and then, ah then! soft Aman! Then the doting King! I'll loose his hold upon the scepter; subtle flattery shall push him from his throne; and these! [holding up the robe and crown] ah, these are mine! What though Mardochai today doth triumph? I can play my part; with smiling face can hide chagrin; my day approaches swift and sure; then woe unto my enemies! [Exit.]

[Enter Miriam.]

MIRIAM: My father! [She spies her shadow and begins to dance.]

[SHADOW DANCE.]

[Enter Zares and Tabéél. They watch her dance. Tabéél steals up behind her and puts his hands over her eyes. She looks up; they both laugh and skip off together.]

[Procession passes in street below balcony.]

ZARES: Hark how they shout for Mardochai!

[Re-enter children.]

CHILDREN: O Mamma! the soldiers!

[The three watch the procession from the balcony.]

TABÉÉL: O Mamma! Our father leads the horse!

MIRIAM: Is it the King, Mamma, that sits thereon?

[Zares shakes her head. The procession passes.]

ZARES: A strange and subtle fear hath seized my heart. Aman, tomorrow saidst thou? I would tomorrow were now yesterday! So sure art thou? Aman, beware! Beware!

Curtain

ACT III

The Garden of Esther

[Enter the King, Aman, and Esther, followed by maidens of the Queen. Guards and courtiers in the rear. The wine is poured and the guests feast.]

KING [rising]: Such feast hath not been ours for many a day. Methinks thy fairness lends a grace to all.

AMAN: Your Majesty hath been o'erwhelmed with cares of state that rob the day of peace, the night of rest.

ESTHER: Would that I could soothe thee! Sit!

KING: My love, there is a people here that plot disturbance in my realm, a cursed folk called Jews; but Aman hath contrived a way to rid us of this pest.

AMAN: And have prepared a gibbet for their leader, sovereign lord.

KING: But speak, fair Esther, crave the boon thou'dst have. Remember, half my realm is not too much

ESTHER: First, my lord, let these my maidens tread a measure, sing one strain of my home land.

[TAMBOURINE SONG AND DANCE]

KING: A strange song — so strange, so sweet! Speak Esther!

ESTHER [*standing before the King*]: My lord, there was a people once, in a land far off, where every hill was blessed of God and every valley bloomed in loveliness. There God dwelt among His own: alone they worshiped Him, unnamed save by the priest, Yahweh, God of heaven and earth, Creator of the world. He shepherded His own and brought them through a thousand devious paths; He led them in the desert, fed and healed them; but they in after days forsook His love, built for themselves new gods and strange, till He in wrath delivered them unto their foes. They served the victor many years in toil; they meekly bore his burdens, worked his will, but he, deceived by lying lips, was led to sign their doom. [*Falling on her knees*]: O King they are MY people! They will perish, and I to will go the way of death, for I am an Israelite!

KING: Thou Esther! Thou one of this race! Oh no! It cannot be!

ESTHER: There my lord, there is the guilty head, the lying tongue, the treacherous heart! 'Tis Aman thou shouldst fear, not Mardochai!

KING: Mardochai! Aman, what means this?

AMAN: He is the leader of the Jews, my lord, a dangerous man.

KING: He is the savior of my life; he sought no recom-

pense till I remembered him. Go, Phanuel, bid Mardochai come hither.

ESTHER: He is my dear uncle, dearer far to me than father or than mother even. He reared me from my infancy; men call me fair; God made me so, but Mardochai hath trained the plant God made. He cared for me when no one else had thought of me. O King, this is the boon I crave! Give me his life, and lift the doom from off my people!

KING: Guards! Make this man prisoner; tomorrow he shall suffer death upon that gibbet he built for Mardochai.

AMAN [*breaking from the guards and embracing his wife and daughter*]: 'Tis the end! Ah, woe is me! Alas!

ZARES: My husband! O King, have mercy!

KING: Enough! Guards, lead him hence! [*Aman is dragged off by guards.*] Esther, queen, thy people shall be mine; they shall not die, swift couriers will post through all the realm and stay the sentence everywhere.

[*Enter Mardochai.*]

ESTHER: My royal husband, this is he! This is Mardochai!

KING: Receive this signet, Mardochai. Thyself will direct all the messengers.

MARDOCHAI: Thanks O King, for thy great bounty; lo! today is fulfilled a fair dream I had: A little fountain in the desert springing saw I, and its waters spread to all the thirsting land. Esther, this was thou by whom Yahweh saved His own.

ESTHER: This is the hand of God. O bless His Providence!

CHORUS: "Rejoice!"

Curtain

A Synthetic Method of Teaching Versification Thomas P. Gaynor, M.A.

II. Second and Third Year of High School

I HAVE gone into detail in regard to the teaching of versification in the first year of high school, because in that year is laid the foundation of our study of the subject in the other three years, and that it is necessary the foundation be solid goes without saying; otherwise we shall be building our house upon the sand. The consequences would be fatal to both teacher and pupil; the former would become the prey to discouragement, the latter the victim of an ill-regulated system of instruction.

The second year's teaching of versification has its peculiar difficulties, but these have, in many cases at least, their specific remedies. We begin our instruction with a review of the work done in the preceding year, and so our field is freshly tilled for the sowing of new seed. Let us start our instruction with an explanation of the anapest. This foot is a measure not dissimilar to the iambic, and that perhaps is one reason why, we find it "mixed" with the iambic so frequently. Next to the iambic it is the most common form in the English language. Very often we find it is the measure of our popular songs. So why not choose one of these as our blackboard model? Take for instance the first line of "Mother Machree":

"There's a spot | in my heart | that will ne | ver grow cold."

If we listen to the singing of this song, we note how very much stressed the long syllables are. If we care for a more classical example we may take Moore's beautiful lyric, "Those Endearing Young Charms." If necessary on occasion employ the school victrola to reproduce the record we consider most useful to teach the swing of this rhythmical measure to our pupils.

As soon as they have learned to write the anapest with some degree of facility, they may be taught those two kindred measures of that foot, the amphibrac and the dactyl, taking

care, however, to move slowly, for any twentieth-century-limited model is fatal to good teaching. Let us start the first foot with the required dactyl or amphibrac, as the case may be, and continue the verse keeping subconsciously, as it were, in mind the movement of the anapest. How easily then one measure falls into the other.

Let us experiment with four lines of Thomas Hood's "Bridge of Sighs," which is written in dactylic measure. We may write it in amphibracs, as follows:

For slips of | hers yet was
She one of | Eve's fami | ly;
Come, wipe those | poor lips of | hers
Now oozing | so clammi | ly.

or we may write it in anapests:

For all slips | of hers, still
She was one | of Eve's fam | ily;
Those poor lips | of hers wipe
That are ooz | ing so clam | mily.

This takes us to the discussion of the triple rime which the dactyl sometimes demands. It would be well if this measure were explained to the class although few exercises should be given in it as it is very difficult even for professional writers to use the dactyl to any great extent. Let, therefore, homework in this form be optional.

We may popularize the anapest and incidentally teach our pupils something about "mixed" meter by showing them how to write limericks. This is a form of versification beloved by the high-school student, and one which can be mastered even by the dullest in the class. Good limericks are also an asset to any high-school paper.

During the second year of high school, most of our selec-

tions for memory and many of our class readings should be in the three-syllable meter in order, as I have remarked, to "tune in" our pupil's ears to the swing of this measure. For this reason I believe that "Evangeline" should be taught in the sophomore year of high school rather than in the first. Poems useful for memorizing or reading in the second year are: "The Star-Spangled Banner," by Key, Tennyson's "Break, Break, Break," Moore's "Dear Harp of my Country," Hood's "Bridge of Sighs," Browning's "How They Brought the Good News from Ghent to Aix," and many others. In passing, we may call the attention of our pupils to that freak in versification known as the spondee, prevalent in a number of Tennyson's poems.

For the third year we have very little technical work left in our teaching of versification. During this year, therefore, while reviewing the matter already gone over, let us bend our efforts in trying to instill a love or at least an appreciation of poetry into the hearts of our pupils. Let us teach them something of the beauty of poetry and of the means which good authors employ to attain it. We cannot adequately do this unless we have a real love of poetry ourselves. Poets only, if that were possible, should teach poetry.

Let us begin by discussing the poems selected for reading or memorizing and point out the best stanzas and verses, giving sound reasons for our choice. After a time we should ask members of the class to pick out the best stanzas and lines, withholding our own judgment until all have made their selections. It will not be long before the results are very satisfactory and we shall be pleasantly surprised to see how readily the boys and girls can distinguish between real poetry and merely pretty verse.

In every English class we always find some poetic talent that needs only the sunshine of encouragement and proper cultivation for its blossoming. It may not be of a startling kind but, nevertheless, it is here. How are we to develop it? The ingenious teacher can find several ways to do so. I would suggest the following method as one of them. Let the pupil make up some good similes with something of beautiful thought in them, or at first let him choose one or two from his classics; then have him change them into quatrains. In this way we shall quickly develop good verse writers, and who knows, may even enkindle the celestial fire of true poetry in the heart of some really talented pupil. To all we have opened a new world of intellectual refinement and pleasure.



The Right Road — Catholic Universe-Bulletin.

We must not, however, during this time wholly neglect the technical side of versification. Before the appreciative study of any poem we ought, first of all, to consider its underlying structure and while doing so let us add to our pupil's knowledge the meaning of such words as, monometer, dimeter, trimeter, etc. Let us continue to give them a good drilling in the use of figures of speech, and also warn them to avoid taking any liberties with what is known as "poetic license." While it is well, I think, to omit the teaching of any new form of versification during the third year, we may tell our class something about the ballad, using the common form, alternating iambic tetrameter and trimeter riming *a, b, a, b*, or *x, a, y, a*, as our model. The subject of the ballad being usually some stirring narrative told in verse, there is no reason why our students should not be encouraged to write in this form. They may take as their themes scores of stories from history that through past generations have always appealed to and fired the imagination of the young. The following is a first experiment in this form by a boy in the third year:

PHIDIPIDES' LAST RACE

At Marathon, the field of strife,
The Grecian banners bright
Were waving o'er the Grecian men
Who bravely won the fight.

Among then now Miltiades,
The general of the Greeks,
With upraised arm the hero talks —
A silence as he speaks.

"There lies the city, Athens great";
He pointed with his hand;
"Our people want the news of us,
Of our heroic stand."

From out the ranks Phidippides
Steps forward with a smile.
"To Athens will I run today,
And gladly every mile."

The group of warriors clear a path,
He turns into the trail;
Loud bursts a cheer from many throats,
"A Greek will never fail."

He falters not but speeds along
Each mile with added zest;
O'er mountain roads he panting runs,
And never stops to rest.

At last he comes to Athens' gate.
With drooping lowering head
He whispers, "Ours the victory"
And then falls over dead.

The above simple ballad is only one of a number of others submitted by members of the junior class. We can see, therefore, with what profit and pleasure to both teacher and pupil, the third year in versification can pass.

Cost of Catholic Education

Rev. Paul E. Campbell, diocesan superintendent of schools at Pittsburgh, Pa., has compiled some interesting school statistics based upon the figures for 1932. According to these figures, the Catholic school population in 1932 was: elementary, 2,193,160; secondary, 241,869; total, 2,435,029. The public-school enrollment was: elementary, 21,135,160; secondary, 5,140,021; total, 26,275,441. The estimated cost of education in the Catholic schools was: elementary, \$43,863,200; secondary, \$9,674,760. The estimated cost of educating the Catholic-school population in public schools would be \$265,810,200. The estimated cost of a building program to furnish public-school accommodations for the Catholic-school population would be \$995,926,861.

Fence the School Yard

THE pastor of a city parish asked his board of lay trustees to provide fencing for the parish-school playground. "You may as well vote favorably on this request," he said, "because the fence will be put up." Repenting later of his dictatorship, the good pastor insisted on paying for the fence himself.

This pastor knew that a fence is absolutely necessary for the modern school playground. While watching the children at their games, he trembled every time a baseball or other plaything moved toward the street. He knew that children at play, despite repeated warnings, will dash into the street in pursuit of a ball or a top or toy airplane, or even while playing "tag." He didn't want the responsibility for the death of a pupil on himself or his board of trustees, even though they were terribly short of money.

The result of this pastor's little drama was an attractive woven-wire fence that after several years of use is still in good condition, adding much to the attractiveness of the playground, and protecting the children from the traffic of the street.

The picture we have chosen to illustrate our remarks is not of the school we have been talking about. It shows the type of fence desirable for elementary-school playgrounds as well as for athletic grounds used by high-school students and young people who are not in school. The playground shown in this picture belongs to St. Thomas Aquinas School in Brooklyn, N. Y., where the pastor, Rev. Joseph Curren, has developed a Catholic social center. The stout high fence with wire on top confines playground activities to the proper space and protects those who have the right to use the grounds from being molested by spectators on the sidewalks.

For the ordinary elementary-school playground a good fence about 6 feet high, and tight at the bottom is more desirable

and quite sufficient. Many types of fencing have been tried, but nearly all authorities agree that the best, for several reasons, is a heavy, chain-link, woven-wire fencing, stretched tightly on tubular steel uprights, which are at least as high as the wire. It is important to see that the corner posts are of tubular steel made for the purpose and not discarded boiler tubes or some other sort of inferior material.

The attractiveness of the grounds will be considerably enhanced if a fence of the type described is set back a few feet from the sidewalk and low shrubbery is planted outside the fence. This procedure will also make it easier to have a strip of lawn next to the sidewalk and will prevent dirt or any of the surfacing material of the playground from washing onto the walk. The shrubbery should be low so as not to obstruct the view of motorists around the corners.

The cost of a good chain-link, woven-wire fence with tubular steel uprights is reasonable. There are a number of reliable manufacturers of this kind of fencing, who will either send their own employees to build the fence or assist school authorities in finding workmen competent to do the job, and who will give some kind of guarantee. Don't under any circumstances, put up a wooden framework and stretch over it light wire. A fence of this kind will be unsightly from the start and will last but a short time.

In these days of automobile traffic, a fence around the playground is as necessary as a furnace in the school building. Children just can't be trusted to refrain from dashing into the street under the excitement of play. The most careful driver is likely to run over a child who suddenly dashes in front of his car. And, in addition to the main purpose of protecting the children from their own thoughtlessness, a fence greatly simplifies the task of playground supervision, and, moreover, protects the school property.



An effective job of fencing a playground at St. Thomas Aquinas School, Brooklyn, N. Y.

Professional Reading for Teachers

Sister Mary Hilda, R.S.M.

OUR good teachers must be made largely in our own schools. A certain number of teacher-training courses are gone through by those in preparation, and teachers are taught their responsibilities in regard to discipline and instruction. They are put in possession of the technique of their calling and have been made educational scholars. But beyond that they must be assimilated into the teaching force of which they become members and for a long time to come must be trained in the practice of teaching. Too, all teachers have definite obligations for professional improvement, which at times is not stressed sufficiently. Teachers must be guided into further professional study until youth has developed the habit of taking it for granted that study is never ended. The professional reading of books and magazines of teachers in service is the pedagogical equipment necessary for this personal improvement.

All teachers know that an indispensable part of their classroom work is to train their pupils how to handle books, and to supervise their reading in such a manner that they may make proper use of their talents while in school to the end that on leaving school they will employ their leisure time to good advantage. Actual testing by university authorities has revealed the fact that a surprisingly high percentage of failures in school — even in a subject like geometry in high school — are to be explained only by the fact that the student has never mastered the art of reading, of collecting information from the printed page. Just so it is with our teachers in service. We cannot place in their hands professional books and magazines with a "Do this" or "Don't do that" and then expect miracles to be the outcome of their classroom procedure. A thorough training in the use of professional books and magazines would eliminate waste in education and place in the hands of our young teachers that priceless tool, self-confidence.

A special course, "The Professional Reading of Teachers in Service," should hold a prominent place in the teacher-training curriculum. This course, "How to Read and Study," should embrace the psychology of study, the logic of study, and what might be called the mechanics of study. A program of professional reading for the year, starting in September and ending in June, or starting with the summer session and ending in June should be formulated by the diocesan superintendent, directed by the community supervisors and supervised immediately by the principals. This program must have a definitive objective arising from a definitive need; for example, silent reading, the assignment, and so forth. It must provide differentiation for teachers of the various departments: for example, primary, silent reading; intermediate, work-type reading, seventh and eighth grades, wide reading experience, and so forth. Guide sheets should be furnished the teachers, starting with general fundamentals, leading to particular phases and culminating with evaluations of same, in the classroom. One professional textbook should be selected as the basic text for the year's work; though it would be necessary to add at least a few more of the important references on a given subject. Discussions should be held at frequent intervals so that all the members of a department may have the benefit of discussion periods, and get an appreciation of the problems, and the value of the work over the span of eight grades.

Each Sister should have definite aims for her reading. Important aims to be kept in mind are: knowledge and skills to be acquired by the pupils; the development of the child's ability to think — the formation of sane judgments and the expulsion of prejudices; the development of the child's will; the control of his emotions; the supernatural motives and natural

motives to be instilled; the ideals to be encouraged; the habits to be formed; the opportunities to make operative Catholic principles of education; and the correlation of all subjects with religion.

Each teacher should begin her reading with the express purpose of "thinking through" problems in relation to the children of her class, and with the express purpose of applying the results of her reasoning to the actual classroom conditions. Moreover, each teacher should be a research worker in her classroom and she should keep definite data on the theory that she has "thought through" and applied. She should keep an indexed loose-leaf notebook of her thoughts and reflections. This should furnish an important source of discussions. Each Sister should be constantly alert to grasp ideas from other sources — books, magazines, manuals, bulletins, etc. She should feel the need of ever improving her thinking, her knowledge, her classroom procedure. She should not limit her attention to the one general topic but should be alert for all helpful ideas, be they related to the topic or not. She should think through these items *when* they come to her attention; apply her adaptations of these ideas to classroom procedure and produce good creative work.

The value of a reading program can hardly be measured. It will help the individual teacher to be alert and interested in her work; and will help her to realize, in a practical way, the ever-present need of improvement and progress. This reading program will help the school staff of teachers as a group; it will help to improve the school; it will help to obtain better co-ordination between the grades and better co-operation among teachers; it will help the principal to be more interested in the improvement of the teachers of her staff and their work in the classroom. This reading program will also serve as a supervisory measure for the community supervisor and the diocesan superintendent. The great danger of accepting everything turned out by educators and commercial houses will be avoided. Our teachers will realize that a truly critical mind is an enlightened mind, and so their thinking should be based on study and not on prejudices.

All great educators today realize the importance of training our young teachers for their future professional readings and, also, of the necessity of "follow-up checks" through a yearly program of professional readings. The cultivation of a habit of professional reading and discussion, too, will tend to broaden the teacher's interests. Too many of our teachers are interested only in such teachers' books and magazines as give them direct help in planning classroom activities.

It has been impossible to present an exhaustive treatment of the subject, "The Professional Reading of Teachers in Service." I have endeavored to do little more than indicate, that is, to induce thought in proper directions so that, eventually, through individual plans devised by a development of that thinking, results of lasting good may be obtained. Supervisors and superintendents can easily make all-embracing lists of books which have found widespread favor, carry proper authoritative recommendations, and whose value to those who make actual and constant use of them is extensive.

The sale of Christmas Seals by children and adults is the chief means of supporting the good work of the National Tuberculosis Association.



Practical Aids for the Teacher

All contributions to this department will be paid at space rates.

Color in Symbolism

Sister M. Jeanette, O.S.B.

*"Look to the lilies, how they grow!"
'Twas thus the Saviour said, that we
Even in the simplest flowers that blow,
God's ever watchful care might see.*

—Noir

Every child has noticed that the priest wears vestments that vary in color. In a general way everybody knows that color is used to indicate the mood of the feast which is being celebrated. The Gospel tells us that at the Transfiguration of Christ on Mount Thabor "His face did shine as the sun and His garments became white as snow." White, therefore, is used by the Church to symbolize purity, innocence, chastity, peace, and joy. It is the white lily that is used as the symbol of the chaste motherhood of the Blessed Virgin Mary. In early art the consecrated virgin was always represented in white, to show the innocence of life which the virgin had determined to lead, and the peace and joy that accompanies a life of innocence.

Pictures of the Annunciation always show the lily in some part of the room. Sometimes the lily is in the hands of the virgin; sometimes in the hands of the Angel Gabriel; sometimes the lily is growing in a vessel in the room, as though the Virgin Mary tended the delicate flower carefully. There were many lilies growing in the fields of Palestine, as we see from the frequent references of the Gospel, calling them "the grass of the fields." But even if people did not grow the material lily indoors as we do, the Blessed Virgin tended very carefully the virtue symbolized by the lily, the beautiful virtue of purity. This is what the artist wishes to indicate by painting the lily into the picture. Mary was the "purest of Virgins" and for this virtue of stainless purity she was chosen by God to be the mother of His Son. For this reason the pictures of the Annunciation are never painted without the lily, the symbol of purity.

When an artist depicts our Lord after the Resurrection he paints Him in white garments. This signifies a great deal more than innocence and purity. It means that Christ in garments of white represents eternal life, and light, and joy. For all this came as a result of the Resurrection. St. Paul tells us that if Christ had not risen from the dead all our faith and good works would be in vain. Therefore, in her joy the Church gives external indication of her sentiments by the use of colors and lights as well as of music and song.

When an artist wishes to portray the Holy Spirit he uses either the dove or tongues of fire; under the form of a dove the Holy Ghost became visible to man for the first time. That was at the baptism of Jesus. The dove, being white, symbolizes beautifully the characteristics peculiar to the gifts of the Divine Spirit—peace and joy. The dove is also a very beautiful figure, and so both form and color spell beauty. Tongues of fire symbolize light and warmth—the light of grace and the fervor of divine charity. Under this form the Apostles received the Holy Ghost on the first Pentecost Sunday. The fire then kindled still burns on earth in the hearts of men.

White, the most joyous of the canonical colors is used in the Church:

1. On all feasts of our Lord (except one; find that one).
2. On ferias during Paschal Time.
3. On feasts of the Blessed Virgin, the angels, and saints (not martyrs).
4. On the Feast of St. John the Baptist. (Can you tell why?)

Yellow, or gold, is symbolic of light, joy, and glory. This color is used when the figure in the picture is to be marked by the nimbus, the aureole, or the glory—*vesica piscis*. This latter is an indication of divinity, and belongs properly to God alone. It is a combination of the nimbus and the aureole. The nimbus, often called "halo," surrounds the head of a figure. The aureole surrounds the whole body. When the Blessed Virgin is portrayed as the Mother of God the glory is properly given to her figure.

The nimbus and the aureole indicate the happiness and joy of the saints. Other colors besides yellow or gold may be used, especially if the colors used in the rest of the picture call for certain complements. Ordinarily the nimbus for virgins is gold; for prophets and patriarchs, silver; for saints who had been married, green; for the unmarried, red; for penitents, yellow. The dove has a particular nimbus of gold, divided by a cross which is either red or black.

While other colors may be used for the nimbus, the aureole, and the glory, the most appropriate is yellow or gold. For as the sun at dawn floods the earth and sky in golden glory, and indicates that new life and joy has come to the earth, so the golden hues become emblematic of the resurrection and of glory.

The Blessed Virgin is often pictured in blue, or in white with a mantle of blue. Blue is the color symbolizing constancy, truth, and fidelity. Notice the wealth of meaning in the color symbolism of the picture described below, a vestment designed for the Feast of the Immaculate Conception. A full-length figure of our Blessed Lady in blue-and-white drapery is overshadowed by the light flowing from the figure of the Holy Ghost in the form of a dove. The Virgin stands on the globe which in turn rests on a lily of dazzling whiteness. All this is wrought on a gold background and in the most simple lines. Could you now explain the meaning of all the colors and figures in this picture?

Green is used very frequently in vestments and decorations; it is symbolic of hope and of victory. Green fields are our hope of plenty, of abundant harvests, and sustenance in this life. Therefore green becomes the symbol of immortality, of the hope for the abundant blessings which the saints shall enjoy for all eternity.

Green vestments are worn after the Octave of the Epiphany until Septuagesima, and after the Octave of Pentecost until Advent, on all days which have no special feast. Thus the Church expresses her joyous and vivid hope of entering into the green pastures of the celestial paradise. Green also indicates that as the weary pilgrim is sustained on his journey by the hope of rest and reward, so we are sustained on our journey through this life by the hope in the resurrection and the victory which Christ has won. The olive and the palm branch that were given to the conqueror, and the laurel and the oak wreath placed on the brow of the champion were used in very ancient ceremonies. This green twig or wreath indicated the reward of victory; it meant that a brave struggle to overcome obstacles and trials had been successfully made. Thus the Church uses this color also in a symbolic way to indicate the victory of Christ over sin and death, and the peace won by virtue which conquers over vice.

Red is the color symbolic of love and suffering. Love of God in the martyrs was rewarded with the grace to shed their blood for Him. The priest wears red vestments:

1. On the Feast of Pentecost and Masses of the Holy Spirit.
2. On the Feast of the Precious Blood (white, on all other feasts of our Lord).

3. On the principal feasts of the Apostles.

4. On the feasts of martyrs (except St. John the Baptist).

5. On the feasts of the Holy Cross and of the Passion of our Lord.

The priest wears red vestments on the feasts of the martyrs to indicate their love for the truth and Christ. A red mantle is about the shoulders of the thorn-crowned Saviour in all artistic reproductions of that scene of love and martyrdom for mankind. Mary, with the Divine Infant at Bethlehem, is clothed in red, indicating her love for her Divine Babe.

Notice how the combination of color lends itself to carry out beautifully the symbolism of the Holy Trinity. The red color signifies love, the blue is emblematic of truth and constancy, and gold indicates the glory of the Divinity. This combination in a symbolic picture on a green chasuble is very effective. Another symbolic picture in which the colors can be used with effect is in the representation of the divine virtues — faith, hope, and charity. This also makes a beautiful picture for a chasuble; the anchor-cross in red, symbolic of Christ and His love, in which we find our safe anchor. A chalice of gold, the symbol of the Divine Presence in the Holy Eucharist. The chalice and the anchor-cross are in a field of blue, symbolic of our constancy in the faith that Christ's love and merits have won for us the grace of Redemption.

Violet is the color symbolic of humility. The little flower that grows hidden and near the earth's surface is often celebrated for its charm, not the least of which is the humility of its appearance. Here is one of these poems which the writer learned when a child; while the author is forgotten, every word of the poem is fresh in the memory.

Down in a green and shady bed
A modest violet grew;
Its stalk was bent, it hung its head
As if to hide from view.

And yet it was a lovely flower,
Its colors bright and fair;
It might have graced a rosy bower
Instead of hiding there.

Yet there it was content to bloom
In modest tints arrayed;
And there it shed its sweet perfume
Beneath the silent shade.

Then let me to the valley go
This pretty flower to see,
That I may also learn to grow
In sweet humility.

Since humility is the foundation for penance the Church uses violet during the penitential season. The priest wears violet vestments during Advent and Lent, on Ember Days, Rogation Days, on vigils (except the vigil of Pentecost) and when saying a votive Mass of the Passion. Violet is a combination of blue and red. Blue being the symbol of faith and trust, and red the symbol of love and sacrifice, the combination of these two colors in the violet makes it a fit and beautiful representation of humility and penance. For confidence in God's mercy, trust in His promise of forgiveness for those who are willing to make sacrifices of atonement, is the very essence of loving repentance. Not only does the priest wear violet vestments during the seasons of penance; the Church drapes her altars and even the statues in violet. In this manner she wishes to express that her children should atone in all humility for their sins and shortcomings. Ancient art shows us many pictures of the penitent clothed in violet, indicating that "in all humility we serve Thee, O Lord." On the third Sunday in Advent and the fourth Sunday in Lent rose color replaces the violet. Can you tell why? Rose color has some of the properties of violet, but is an indication of rejoicing. Read the first words of the Introit of the Holy Mass for these days,



and you will see why the rose color replaces the color of humility.

Humility, that low, sweet root,
From which all heavenly virtue shoot.
— Moore

Black is essentially the opposite of white. The scientist expresses it in the following manner: White is produced by the reflection of all the rays of light; black is the absorption of all the rays of light. It is to be expected, therefore, that its symbolism is essentially different from white. The Church uses black as a symbol of extinct life and of sorrowful mourning. Black is used on Good Friday and when saying Masses and offices for the dead. It indicates the absence of life, and light, and joy.

A careful study of colors can produce a very beautiful as well as a very meaningful combination in monograms. The most common of these is probably IHS. This symbol is very frequently misread, due to misunderstanding of the Greek letters of which it is composed. The Greek language had been used in early Christian times and was as familiar to the educated people as was the Latin. But after a few centuries Latin became the language of the Church and the Greek fell into disuse. The symbols remained as they had been, and this one was commonly misunderstood and misinterpreted.

Figure 1 in the Plate is the Greek symbol of the holy name of Jesus. In early times words were frequently abbreviated, only the first two or three letters being used. Thus *I* is the initial letter of Jesus; this letter and the third, *S*, are alike in Latin and Greek, and so need no explanation. But the *H* is not *H* at all; it is the Greek letter which has the sound of the English *a*, long *a*, as in lake. It is a form of the Latin *E*. In Greek there are two forms of *E*, one short, called *epsilon*, and written *e*, the other long, called *eta*, and is a lengthened or

doubled *e*; but the sound is the Latin *e*, or, as was said above, long *a* in English. This letter, *eta*, when written in small letters looks like our English *n*; when written with a capital in Greek it is like the letter *H* in Latin and in English. Therefore, *JHS*, when pronounced in Greek is like *Jes* in Latin, and is the beginning of the holy name of Jesus. This was the meaning of *JHS* for many centuries. During the fifth and sixth centuries the knowledge of Greek declined very much, but Latin was used in the Church and was the language of the educated people. So there began to be various interpretations of *JHS*; some interpreted it as the cross by which the Emperor Constantine conquered over his enemies in battle, and they explained the letters as meaning *In Hoc Signum* — therefore the beginning of the phrase — "In this sign thou shalt conquer." Others interpreted it as *Jesus hominum Salvator* — "Jesus, the Saviour of mankind." These interpretations are not correct, as you have now learned. After this when you hear others use the wrong interpretations, you are able to tell them the correct meaning as well as the reason for the mistake so frequently made.

Figure 2 is similar to Figure 1. The letters are *JES*, in Latin, and represent Jesus. Added to the Holy Name are the nails and the cross; these indicate the Passion of Christ and His death on the cross. Therefore this symbol represents Jesus as the Redeemer of mankind. All the figures are enclosed in a circle; this means that Jesus is God, infinite and eternal.

Figure 3 is composed of the first two letters of the word "Christ" in Greek letters. *X* is a Greek letter which we do not have in the English alphabet, but it can be expressed by the combination of *C* and *h*, and is pronounced like the German *ch*, nearly like the sound of the English letter *k*. *Ch* is the initial letter of the name of Christ, which in Greek becomes *X* (*Chi*). The second letter is *R*, but the Greek form is *P* (*Rho*). Therefore *XP* is really *Chr*, the initial letters in the word "Christ"; it is used as frequently in symbolism as *JHS*, and it often is misinterpreted because people think that it is the English *PX*.

In Figure 3 the monogram of Christ, the *XP*, has a star added to the picture. This star is sometimes placed above the letters, and sometimes within the picture, as in this one. The star represents Christ, "The Light of the World." The star gives light, and St. John tells us that Christ enlightens every man that comes into this world.

Figure 4 is a pretty form of *XP*. The *X* is formed by the palm leaves, and as palm leaves signify victory, this shows Christ as conqueror over sin and death. The palm leaves crossed indicate His death on the cross. All these monograms lend themselves to beautiful color schemes, thus also symbolizing the attributes of Christ. The *X* in green color is symbolic of hope; the red used for the *P* (*Rho*) signifies His Divine love. Make a design of your own, using this idea.

Figure 5 shows the cross, the sign of man's Redemption; on the cross is the monogram of Christ, therefore the picture represents Christ on the Cross, and this is a symbol of the bloody sacrifice on Calvary. The two doves represent the souls of faithful Christians who cling to the cross in which they find their salvation.

Figure 6 is a simple monogram of the Infinity of God. This Infinity is expressed by the circle which surrounds the two letters. A circle has no beginning and no end, therefore it is a symbol of eternity. The letters are the first and the last letters of the Greek alphabet, the *Alpha* and the *Omega*. They mean that God is the beginning and the end of all things.

We can make a very beautiful meditation as we look at such a symbol and think of the meaning of each color and form. The Holy Name of Jesus, is the "only one by which we can be saved." The *X* is in the form of the cross and this reminds us of Christ's suffering and death; this, in turn, brings vividly before us His great love for each one of us. The star indicates His Divine glory which we hope to share after we have lived a life in conformity to His holy will. By faith in Him, the Light

of the world, we will obtain the grace to love Him and share with Him for all eternity the joys of heaven and everlasting glory.

High-School Assignments in Religion

By a School Sister of Notre Dame

Editor's Note. The following assignments are intended to supplement the regular instruction in religion. They are an attempt to increase the interest in the study of religion by giving the students an opportunity for self-activity. Where the homeroom teacher is the instructor in religion, she may arrange to use one or other period a week to discuss the assignment or possible problems that may arise in the work. Though some of the assignments may take longer than others, it is suggested that a definite time limit be set for each.

I. The Fundamental Virtues

Three fundamental virtues establish a close relation between our soul and God; they are called theological virtues. Four fundamental virtues have to do with our relations with our neighbors; these are called moral or cardinal virtues.

1. Name the moral virtues. Write the definition of each of the moral virtues.
2. Name the theological virtues. Write the definition of each of the theological virtues.
3. Divide a page into three columns. In the first column write a brief summary of an incident in the life of a saint that illustrates one of the virtues. In the second column write the name of the virtue the incident illustrates. In the third column write a possible situation in your life in which you might practice the same virtue; show just how you would meet the situation.
4. Write your reflections on the following: "With God's grace I can become a saint."
5. Work out the assignment suggested in No. 3 for each of the seven virtues listed above.
6. Try to get pictures to illustrate portions of this assignment wherever possible.

II. The Eight Beatitudes

In the Sermon on the Mount, our Lord enunciated the guiding principles of Christian life and religious perfection. In the eight beatitudes our Lord enumerates eight classes of men to whom He promises salvation.

1. Find in the Gospel, the time, the place, and by whom the eight beatitudes were given.
2. Write a short explanation of each of the beatitudes.
3. Give an instance in the life of a boy or girl illustrating opportunities for practicing the virtues implied in any five of the eight beatitudes.
4. Write an original story illustrating the beatitude you like best.
5. Show by which beatitude some saint, or some historical personage, or some acquaintance of yours deserves to be classed among those whom our Lord calls blessed.
6. Find a picture which illustrates in some way one of the beatitudes.
7. Write a prayer to our Lord asking for His grace to practice some one of the virtues inculcated in the beatitudes.
8. Write answers in complete sentences to the following:
 - a) The blessedness of which beatitude do you miss when you:
 - Make no effort to attend Mass on week days or loiter by the way?
 - Laugh at a dirty joke?
 - Become angry when someone says you cheated when you know you did not cheat?
 - Neglect to raise your cap or to run in for your usual visit as you pass a church for fear others may think you queer?
 - Are dissatisfied and complain because you cannot have a new hat or coat this season?

Never contribute of your spending money nor of your prayers to the foreign missions?

Do not dress modestly?

b) What is the Heroic Act? How does the fifth beatitude make such an act worth while?

c) How often do you receive the sacraments? In what way and to what degree does it entitle you to the fruits of the fourth beatitude?

d) When were you last angry? Did you gain anything? Can you count up three advantages you would have gained had you not become angry? Which are they?

e) Which of the eight beatitudes did our Lord illustrate when He drove the buyers and sellers out of the temple?

f) What special incidents in our Savior's life illustrate the first, the second, the fifth, the seventh beatitude?

g) What three beatitudes are illustrated in the visit of our Lord at the home of Martha and Mary?

h) Give three reasons for your choice in the following: to give food or clothing or both to some poor person, or to contribute regularly what you can to the mite box for the poor.

III. The Religious Life

1. "The fulfillment of the eight beatitudes is found at its height in the perfection of the religious life." Copy that sentence.

2. Write a definition of the religious life.

3. What is a vow?

4. Have an interview with a religious, priest or sister, and ask these questions:

a) What is required to become a religious?

b) How did you know you had a vocation?

c) What vows does a religious take?

d) What does each vow demand of a religious?

e) What are the most important spiritual advantages of the religious state?

f) What are some of the hardships of a religious?

g) How can a religious have the courage to leave home?

h) At what age may one become a religious?

i) How does one apply to become a religious?

j) How much money must one take along on entering?

5. Find out what is meant by a canonized saint.

6. In the Lives of the Saints, or on the Sacred Heart Leaflet,

count the saints this month that were religious; how many are there?

7. Why are we in this world? (Copy the answer from a Catechism.)

8. Write a good paragraph on "The religious state is (or is not) the easiest way to get to heaven."

IV. Introduction to the Ten Commandments

1. Have your parents a right to forbid you to go to Smith's if their baby has diphtheria? Why? What if they knew and did not tell you?

2. Has your city government the right to oblige you to observe the stop-and-go lights? Why?

3. Has your teacher the right to forbid you using "ain't" in your essay? What if she never told you it is incorrect?

4. What is a sin? Name and define the several classes of sin.

5. Mr. John Smith is a millionaire. During the stock crash, he loses all his money and his property is mortgaged. Is it fair that Johnny Smith who was born after all this happened should be very poor, even if the loss was not Johnny's fault?

6. Make a list of five penalties in any game you wish.

7. Cut out pictures from magazines and mount them here, showing that civil law affixes a penalty for breaking of a law.

8. Make a list of five great calamities, outside of sin, that could happen to you. Then, show in each case how sin is always the only real calamity.

Help for the Busy Teacher

A Sister of St. Francis

Using Pictures

I have mounted on white drawing paper colored pictures of incidents in child life taken from magazines. Below this, I print childlike sayings or the title which the picture might suggest. These I put on the display board about three inches apart.

Grade One uses the picture for what they call a word hunt. This is finding familiar words from the printing below the pictures. Grade Two forms short sentences about the pictures. Grade Three writes a paragraph and Grade Four a short composition.

	GRADE I	GRADE II	GRADE III	GRADE IV	GRADE V	GRADE VI
FIRST WEEK	A 					
SECOND WEEK	B 					
THIRD WEEK	C 					
FOURTH WEEK	D 					

A November drawing schedule for Grades I to VI.—By Srs. M. Rita and Imelda, O.S.B.,
St. Joseph's Convent, St. Mary's, Pennsylvania.

Besides the decoration and attractiveness that these pictures produce they also give material for picture study and for language.

To the teacher in the rural school this scheme offers an effective means to conserve time and space. The one picture suffices for four classes, but at the same time gives each class its own motivation.

A Horse Race

I have hectograph pictures of a galloping horse. These are colored appropriately and cut out. I then make a six-inch border at the top of the blackboard on which I sketch a landscape scene with colored chalk. The horses are pasted on this scene a few inches apart. Each child is given a favorite horse below which is printed his name. Now all are ready for the race. For every perfect lesson the horse gains ten miles. During the last period of the afternoon these scores are written below the horse to which they belong. At the end of the month, the horse with the highest score is winner. Children are very enthusiastic to bring their horse in with as high a score as possible. One may substitute pictures of automobiles or airplanes, but smaller children prefer the horse.

A teacher will find that, besides being very efficient for an incentive to better work, these horses will also add to the attractiveness of the room.

Seventh-Grade Composition Experiment

W. E. Belleau

To determine precisely how much improvement in composition a seventh-grade class of 37 boys would make during a semester, the instructor requested the boys to write in class a composition on "My Most Thrilling Experience."

Before correcting the papers, the instructor made the following outline consisting of what he thought first-semester seventh-grade pupils should have mastered by the end of the semester.

7-B Composition Outline

1. Paragraphing.
2. Spelling.
3. Clearness.
4. Sentence structure; simple sentences only.
5. Agreement of subject and verb.
6. Number.
7. Composition in order of climax.
8. Capitals:
 - a) Days of the week.
 - b) Months of the year.
 - c) Pronoun "I."
 - d) Names of cities, persons, and places.
 - e) Names of holidays, states.
 - f) Names of organizations to which children belong.
 - g) Names of streets.
 - h) Names of titles when used with names.
 - i) First word in direct quotation.
 - j) Names of race, nationality.
 - k) Abbreviations of proper nouns and titles.
 - l) Names of the Deity and of the Bible.
9. The correct word:
 - a) *Think not guess.*
 - b) *Learn and teach.*
 - c) *Received not got.*
 - d) *Can and may.*
 - e) Confusion of words: are—our; of—off; and —an; new—knew.
10. Pronouns:
 - a) It is I, not It is me.
 - b) If I were you, not was you.
 - c) The use of *he* and *I* and *him* and *me*.
 - d) The use of *us* boys and *we* boys.
 - e) Pronoun agreement with antecedent.
11. Redundancy:
 - a) *John he* for *John*.
 - b) *Go get me a pencil for get.*
 - c) *He went and hit the boy for He hit the boy.*
 - d) *The river it is muddy for The river is muddy.*
12. Error in arrangement:
 - a) *I and my brother for my brother and I.*
13. Misplaced modifiers:
 - a) The cow was eating grass in the pasture with long horns.
 - b) Mary stood beside the horse wearing a string of beads.
14. Avoid repetition.

15. Comparison of adjectives and adverbs.
16. Verb tense.
17. Punctuation:
 - a) Period—after abbreviations, initials, and at end of declarative sentence.
 - b) Question mark.
 - c) Comma — appositive, series, before direct quotation.
 - d) Quotation marks.
18. Possessives.
19. Omissions.

While correcting the themes, the instructor marked wrong only those phrases and principles in the outline that the pupils used incorrectly.

Below is the tabulation of errors made by 37 boys in themes averaging 83 words each:

1. Total number paragraphs	47
2. Paragraph errors (unity)	43
3. Spelling	104
4. Clearness	11
5. Sentence structure	51
6. Agreement subject and verb	13
7. Number	4
8. Capitals	51
9. Wrong word	97
10. Pronouns	26
11. Redundancy	18
12. Arrangement	16
13. Misplaced modifiers	9
14. Repetition	6
15. Tense	13
16. Punctuation	63
17. Possessives	4
18. Omissions	32

Pupils were assisted to improve their composition work according to the following plan:

1. A theme was written in class on Mondays.
2. For six weeks on Mondays before the pupils wrote their weekly theme, they were taught how to outline.
3. Each week a different topic within the pupils' experience was chosen by the class.
4. Instructor corrected themes.
5. On Tuesdays, Wednesdays, and Thursdays three paragraphs from the pupils' themes were written on the blackboard.
6. Both good and poor paragraphs were written on the blackboard.
7. Class discussion of paragraphs.
8. Grammatical errors explained.
9. No formal teaching of grammar.
10. Drill work assigned to pupils who needed it but only after they understood *what they were to do*.
11. Most prevalent errors attacked first.
12. Pupils rewrote one of the paragraphs discussed.
13. Paragraphs frequently read and discussed in class.
14. Monday's theme rewritten in class on Fridays. Class criticism.

In assigning theme topics the instructor endeavored to arouse the self-activity of the pupils. He told them how once he had caught a turtle. Immediately several boys wanted to tell what they knew concerning turtles. The whole class became interested, so the instructor proposed that they read about turtles and report the next day. After the next day's spirited discussion, the boys suggested several theme topics relative to turtles. These theme subjects were written on the blackboard, and each boy selected a topic from this list. In addition a nature club was organized to study animals and birds. Naturally from this study the pupils were able to suggest many theme subjects. Among other topics studied were the making of bird cages, state flowers, state emblems, and the origin of state names. The pupils were very enthusiastic concerning the work, and they soon learned to write longer and better compositions.

Outlining was taught in connection with the selection of theme subjects. The instructor would write a title on the blackboard and ask pupils how to develop it. At first it was

difficult for the boys to select suitable subtopics, but they soon showed marked improvement.

After fourteen weeks of study, the pupils were requested to write another theme on "My Most Thrilling Experience." Incidentally all themes were written in class, for the pupils had a double period for English. A comparison between the results of the theme written at the beginning of the semester and of the one written at the end of the fourteen weeks' study appears below. The 37 boys averaged 164 words to a theme.

Error	Total For Diagnostic Theme	Total For Check-up Theme
Total number paragraphs.....	47	118
Paragraph errors (unity).....	43	9
Spelling	104	17
Clearness	11	4
Sentence structure	51	6
Agreement subject and verb..	13	3
Number	4	2
Capitals	51	7
Wrong word	97	41
Pronouns	26	11
Redundancy	18	4
Arrangement	16	5
Misplaced modifiers	9	1
Repetition	6	0
Tense	13	2
Punctuation	63	18
Possessives	4	1
Omissions	32	9

Although this experiment took up a great deal of the instructor's time the results were very gratifying.

A Seventh-Grade Geography Project

Sister Anna Patricia

Material needed: White cardboard 24 by 36 in.; coil of annunciator wire ($\frac{1}{2}$ lb.); one No. 6 dry-cell battery; one package Dennison's seals; one package paper fasteners ($\frac{3}{4}$ in.); one small two-coil bell.

Draw a large map of the world. Mark plainly mountains, rivers, lakes, cities, and regions.

Write all questions on the seals, paste them across the top and along sides of the map. The answer key is to be in the hands of the teacher. Questions for each continent or for the world may be selected. A paper fastener is placed on the question, a wire connects question and answer to the battery and bell, another wire which the pupil holds and places on the paper fastener which marks the correct location rings if the right fastener is struck. All wires are on the back of the map. The questioner places battery wire on the question; the pupil places the other end of the wire on the answer thus forming a circuit. The bell does not ring if the wrong answer is struck, because there is no circuit.

The following alphabetical list of questions has proved interesting.

- Locate the largest island and smallest continent in the world. Australia.
- Name and locate the capital of Massachusetts. Boston.
- Where is the largest lake port in the world? Chicago, Ill.
- What and where is the largest river which empties into the Caspian Sea? Danube in Europe.
- Which of the Great Lakes is also the name of a canal? Erie.
- Name a European country whose famous city is Paris. France.
- Locate the place where Ghandi lives. India, Asia.
- Locate the city where Columbus was born. Genoa, Italy.
- Where is the land of dykes and tulips? Holland.
- Where is the island noted for silk and tea? Japan.

K. Where is the largest diamond center of the world? Kimberley.

L. Where is the largest city where there is power in the air? London.

M. Where is the recent home of the ex-king Alphonse? Madrid, Spain.

N. What river floods the largest oasis in the world? Nile, Egypt.

O. Point to the capital of Norway. Oslo.

P. The largest ocean in the world is the ———? Pacific.

Q. Locate a French city beginning with Q. Quebec.

R. Where is the Vatican State? Rome. Who is the prominent occupant of that place?

S. Where is the coffee market of the world? Sao Paulo, S. A.

T. Which is the largest river in England? Thames.

U. What natural boundary is there between Europe and Asia? The Ural Mountains.

V. Locate the Cattle Country of South America. Venezuela.

W. Name and locate the capital of United States. Washington, D. C.

X. Find the river called "China's Sorrow." Yellow River.

Y. Name the principal river of Africa which flows into the Indian Ocean. Zambesi River.

When a new set of questions is desired, paste them over the former set and adjust the paper fasteners accordingly.

Making a Poster

Margaret B. Cross

There are a few definite things to be said about posters, and if they are kept in mind, even the juniors can make very good ones in cut-outs:

- A good poster is the simple statement of a single idea.
- It has one thing to say and it says it as loud as it can.
- Posters must be clear, definite, and visible at a distance.

Do not mix up two or three subjects in one poster, and do not try to illustrate two sides of the question. For instance, if you are making a posture poster, do not show a boy standing upright and a boy stooping, and say — "Do this; do not do that." Indeed, it is better not to illustrate that which we should not do; we want to fill our minds with right ideas, not with wrong ones.

Do not overcrowd your poster; put in it enough to tell the story and no more. If you want to illustrate "Eat more fruit," do not put a piece of cake in the other hand.

The coloring of posters should be bold and simple; a combination of two or three colors gives excellent results. Plain black, white, brown, or colored paper, with figures on it in some vigorous contrasting tint is always effective. The figures or objects introduced should be arranged to attract attention to whatever may be the hub of your idea, so to speak, the toothbrush, or the bottle of milk, or the sunshine, or the football, or whatever you want people to notice particularly.

It does not matter how you illustrate your subject so long as you make it quite plain what your idea is; the more original, the more different from other illustrations, the better. An open window shown by strips of black paper pasted on a blue background with curtains of white paper, is one way of saying "Keep your windows open." A child sleeping in a room with the window open is another, so is a picture of a school-room with wide-open windows.

Pictures cut out of magazines and newspapers are not, as a rule, good for poster work, because they are meant to be looked at close-up and are not effective at a distance, but good advertisements often provide good material.

The wording or lettering, when there is any on a poster, is very important. It must be very clear and plain, and the words must fit comfortably into the space they occupy and look as if they belonged there. Sometimes a poster consists of words only, and then the long words and the short words make what

we call the "pattern" by the way in which they are placed and spaced. It is not at all easy to do good lettering, and if it is poor, or untidy, the effect of a good poster will be quite spoiled. Children who cannot be expected to do good lettering should cut out good letters and learn to place and space them well.

As the object of a poster is to call out, "Look here!" it should be as striking as possible, and if it has a bit of fun in it, so much the better — which does not exactly mean that it should be funny, though that is no bad thing, but that you should have had fun in making it. — *British Junior Red Cross Journal*.



THE TEACHER'S JOKE BOOK

Editor's Note. Readers are invited to contribute to this column. By way of compensation, we will send a book, of our selection, to each author whose jokes we accept.

SISTER (to Martha, who always names herself first when telling about a party): "Mary and I, Martha."

MARTHA (astonished at Sister): "Sister, you were not even there."

Come in Full

Sister to vocal class: "Now at this part you sopranos are not to be dominant: sing here sweet and true but very low. But all you altos come in full. You understand? — come in full."

And Sister Cecilia, turning hastily to the piano, went on happily unconscious of the school-girl giggle in the voices of the "full" altos.

Elusive Memory

Sister to Sunday-school class of street urchins: "What are the effects of original sin?"

Jimmy Drake, sandy-haired, weak, watery-blue eyes under reddish lids, loose and lank, evidently trying to find solution of mystery in pants' pockets: "It put dark on our standing; weakened our — eyes, and — and left us."

Practical Aids in Previous Issues

Editor's Note. A large part of the material published in a magazine such as THE CATHOLIC SCHOOL JOURNAL is of permanent value in the teachers' reference library. The seasonal material for the month, added to what has appeared in the same month during past years, offers the teacher considerable latitude in compiling her program.

Here is a list of some of the practical aids and longer articles of special help for your November program. They have all appeared in previous November issues of this Journal:

November, 1930

Communion of Saints, p. 394; Religious Books for Grades and Junior High School (Book Week), p. 406; A Cleanliness Program, p. 422; Spelling List, Grade 4A, p. 431; Observing Book Week, p. 434.

November, 1931

Kindergarten Boat Project, p. 390; School Library, p. 398; Drawing Lessons, p. 402; Book Week, p. 407; Thanksgiving Play, p. 410; Arithmetic, p. 419; Sewing, p. 420; Classroom Decoration, p. 422.

November, 1932

Month of the Holy Souls, p. 317; November in the Religion Class, p. 324; Drawing Lessons, p. 326; Our Lady of Guadalupe (drama), p. 334; High-School English, p. 339; Shorthand, p. 340; Thanking God (project for first and second grades), p. 341; Making Rugs, p. 342.

November, 1933

Drawing Lessons, p. 253; Origin of All Saints' Day (drama), p. 258; Thanksgiving Play, p. 260; Graphic Aids to Catechism, p. 266; Book Reports, p. 266; Praying the Mass, p. 267; Primary Devices, p. 268; Safety Story, p. 268; Transportation Project, p. 268; About Poetry, p. 271.

American Education Week, November 5 to 11, 1934

Program for Catholic Schools

Monday — Catholic Education
Tuesday — Christian Culture
Wednesday — The Catholic Missions
Thursday — Organizations for the Support of Missions
Friday — Leisure-Time Activities
Saturday — Rural Life
Sunday — Catholic Action

Monday, November 5

Catholic Education

1. The meaning of Catholic Education
(Excerpt from Encyclical on Christian Education)
2. Contribution of Catholic Education to American Life
(Excerpt from Pastoral Letter)
3. Support of Catholic Education
(Short statement)

Tuesday, November 6

Christian Culture

1. Social Order through Christianity
(Excerpt from Encyclical on Reconstructing the Social Order)
2. Economic Order through Christianity
(Excerpt from Encyclical on Reconstructing the Social Order)
3. Christianity and Peace
(Statement — Pope Pius XI)

Wednesday, November 7

The Catholic Missions

1. Missions and the Promotion of Christian Education

Write to National Catholic Welfare Conference, Department of Education, 1312 Massachusetts Ave., N.W., Washington, D. C., for Complete Program.

2. Foreign Missions
3. Home Missions

Thursday, November 8

Organizations for the Support of Missions

1. Organizations Supplying Personnel for Catholic Missions
2. Organizations Supplying Funds for Catholic Missions
3. Organizations for Developing Leaders in Christian Missions

Friday, November 9

Leisure-Time Activities

1. Girls' Recreation
2. Boys' Work
3. The Legion of Decency

Saturday, November 10

Rural Life

1. Parish Social Activities
2. Rural Religious Instruction
3. Parish Credit Unions

Sunday, November 11

Catholic Action

1. Meaning and Scope of Catholic Action
(Excerpt from *Aids to Catholic Action*)
2. The Necessity of Catholic Action
(Excerpt from *Aids to Catholic Action*)
3. Catholic Action and Lay Organizations
(Statement — Apostolic Delegate)

New Books of Value to Teachers

Webster's New International Dictionary

Second Edition. William Allan Neilson, editor in chief; Thomas A. Knott, general editor; Paul W. Carhart, managing editor. xcvi+3,210 pp. 12¼ x 9¾ x 5 inches. \$20 to \$35. G. and C. Merriam Company, Springfield, Mass.

This Second Edition of *Webster's New International Dictionary* is an entirely new creation upon which the editors and their staff of 262 experts and specialists have been working for the past ten years, and in which the publishers have invested \$1,300,000. It contains 600,000 entries, including thousands of new words that have never before appeared in any dictionary. There are 12,000 illustrations, including many colored plates.

Although this new Merriam-Webster contains nearly 200,000 more entries than the edition of 1909, we learn from the editors' statements that the vast number of new words, and new meanings for old words, which have accumulated during the past 25 years, have made it necessary to drop many obsolete words which are not likely to be met even by students of English literature. But necessary obsolete words have been retained; for example, the complete vocabulary of Chaucer. All legitimate new words have been included. In regard to slang terms, the editors state that, following the example of Samuel Johnson and Noah Webster, who considered it a duty of the lexicographer to maintain the purity of the standard language, they have included a slang term only when it has been in use for some time and has been used in a printed work likely to continue to be read.

The same simple method of indicating pronunciation, which was a commendable feature of the first edition of *Webster's New International Dictionary*, has been retained; it is, namely, the respelling of the word in parentheses, phonetically with the accepted diacritical markings explained in the introduction. This system is widely used as a standard by writers and publishers of school textbooks and is very readily comprehended by all classes of readers.

Much valuable information and discussion is contained in the 96 pages of introduction. The section on pronunciation alone covers more than 50 pages. The "Brief History of the English Language," by Dr. James Hadley, has been revised by Dr. George Lyman Kittredge. This covers nine pages of small type, laying particular stress upon developments since about the year 1600 and includes the most modern discoveries.

The Appendix includes lists of abbreviations, signs and symbols used in writing and printing, forms of address, a pronouncing gazetteer, and a pronouncing biographical dictionary. If writers, speakers, and students will find these additions a great convenience, they will find, in the general vocabulary, a veritable mine of information on accepted usage in writing compound words, use of the hyphen, latest spellings, synonyms, parts of speech, etc.

Catholic educators will be interested in the fact that two members of the faculty of the Catholic University of America are special editors of the new dictionary. Rev. Patrick J. Healy, S.T.D., professor of Church History has edited the terms pertaining to Catholic Religion, and Joseph Dunn, Ph.D., professor of Celtic Language and Literature, was assigned to Celtic terms.

The new Merriam-Webster will continue the century-old Webster tradition as a standard work of general, and especially adult, education.

Homemade Games

By Arthur Lawson. Cloth, 266 pp., illustrated. \$2. J. B. Lippincott Company, Philadelphia, Pa.

In this book, the author tells us how to make and how to play indoor and outdoor games. Fifty-seven games and puzzles are considered in twenty-six chapters and are well illustrated with 34 full-page working drawings. It is a practical book. The reviewer makes his own the opinion of Angelo Patri as stated in his Foreword: "This is a valuable book for boys and boy-leaders," and wishes to add that it is also useful for girls and girl-leaders. Hence, the book will not only be useful in clubs and Brigades but also in manual-training classes, institutions, and homes for children. — K.J.H.

Outlines of Governments

By Roger Shaw. Imitation leather, 212 pp. \$1.50. Review of Reviews Corporation, New York, N. Y.

The author, who is the well-known foreign editor of the *Review of Reviews*, shows that he is well qualified to write on his subject.

In the introductory part he describes such institutions as the League of Nations, the World Court, Third International, and Pan-American Union; all quasi supergovernments. Vanishing monarchies and the rise of democracies with proportionate representation; the influences of languages and religions upon politics are outlined and are followed by milestones in political history. The greater part of the book deals with the individual countries of America, Europe, Asia, Africa, and Australia as at present constituted. The information presented is truly up to date. One may differ with some views expressed by the author, but none of them are objectionable. In the chapter on Religion and Anti-religion, the Counter Reformation should not have been designated as "Jesuit," since other equally strong and effective forces had a share in it. Among the "Milestones," the Thirty Year's War might have been included. The number of Catholics in the world is according to the latest statistics over 350 million. But these minor things do not detract from the valuable information found in the book about the origin, race, political systems, armies, population, etc., of the countries dealt with. Hence, although the book is of interest to the general reader, it will be of particular service to students and teachers of history, politics, economy, geography, and other social sciences. Every school library should have it among its reference works. — K.J.H.

Rudiments of Sociology

By E. J. Ross. Cloth, 316 pp. \$1.35. The Bruce Publishing Company, Milwaukee, Wis.

Here is a book that will supply a real need to Catholic high schools. It is an up-to-date, clear, and logical presentation of the fundamental principles of sociology, based strictly upon the teachings of the Church. Father Husslein, S.J., the general editor of the *Science and Culture Texts*, says in his introduction:

"It is incumbent not merely on the heads of seminaries and Catholic universities, but on all those as well who are responsible for our Catholic secondary education, to offer systematic courses, *obligatory on every student*, in which the Catholic social doctrine will be taught in an intelligent, thorough, and convincing way."

The two chapters on "The Family" and "Present-Day Decadence in Family Life" are worthy of special attention. The first of these states very definitely the position in society and the organization of the family according to the natural law and the Divine law. The second considers the causes that have contributed to the decadence of family life — economic conditions, loss of religious ideals, city life, lack of preparation for married life, lack of prudence in choosing a partner, lax divorce laws, smaller families. A return to religious ideals is the chief remedy proposed, with legal and economic reforms following.

The functions of the State are made clear, together with the rights and duties of its citizens. Questions of working conditions, trade unionism and co-operation, nationalism, the school, housing, recreation dependency, race problems, Catholic Action, etc., are all discussed in such a way as to leave with the young citizen a clear understanding of sound principles for their solution.

An appendix entitled "Postulates of Sociology" states briefly the fundamental principles of the natural law and Divine Revelation upon which the discussions have been based. Another appendix summarizes the National Recovery Program of 1933. This is followed by a list of suggested readings, questions, and exercises. There is also a complete index.

When We Were Colonies

By Daniel C. Knowlton and Charles M. Gill. Cloth, 362 pp., illustrated. American Book Company, New York City.

This is the third of a four-book series in history for the grade schools, under the general title "The Western March of Man." The story of the Colonies is told in an interesting way with the people themselves as the heroes. The illustrations with their well-written captions play an important part in the story.

In the parts of the introduction, which deal with religious matters in Europe, it is evident that the authors have tried to be impartial, but some of the results are disappointing. Christian parents of all denominations will certainly be offended by such extreme impartiality as: "You learned how Jesus, the Jew, added to the Hebrew teachings." Catholics will be grateful for such statements as that the success of the Reformation was due,

among other causes, to the fact that people had grown "careless about the good life and paid little attention to the teachings of the Church" and that some supported the Reformation because "they hated the church taxes and wanted an excuse to get control of the lands that the officers of the church ruled." On the other hand, it seems hardly fair that the doctrine of the infallibility of the Pope is presented with hardly a hint that there is any Scriptural foundation for it. Then the information is supplied that Luther's translation of the Bible into German was done "so that the people who could not read Greek or Latin or Hebrew could read it." Teachers and pupils will, as a matter of course, interpret this to mean that there were no German translations of the Scripture before Luther's. As a matter of fact there were many partial versions, some as early as the seventh century, a complete edition in the fifteenth century in general use before the invention of printing, besides fourteen complete printed editions, not counting four in Low German, all before Luther's New Testament appeared in 1522.

The arrangement of this book into natural teaching units, the interesting way in which the authors present the characteristic traits of the various colonists, the excellence of the illustrations with leading captions—all combine to produce a very attractive book.

Outlines of Bible Study

By Rev. John C. Dougherty, S.T.L. Cloth, 224 pp., illustrated. \$1.80. The Bruce Publishing Company, Milwaukee, Wis.

Here is an introduction and a guide to the study of the Bible that is suitable for high-school students. A book like this is necessary if the student is to get the maximum benefit from his reading of the Scripture.

In an introductory chapter Father Dougherty tells us the origin of the Bible and how we know it is the word of God. Part II gives the geography of the Old Testament, the story of the Jewish people, and a description of the Books of the Old Testament. Part III outlines the whole geographical, historical, political, social, and religious background for a complete understanding of the New Testament. Part IV consists of readings from the Scripture, all the prose selections of which are arranged in paragraph form.

One doesn't have to be a student of a school to make use of this book. The fact is that, while the book is apparently intended for high-school use, the older the reader, the greater the appreciation. The book is so very readable that the incentive of class assignments is not necessary to secure the reader's attention and interest.

The Mass Explained to Boys and Girls

By Maria Montessori and Ellamay Horan. Paper, 144 pp., 50 cents. W. H. Sadlier, Inc., New York City.

This textbook, a translation and adaptation of Dr. Montessori's earlier work, is in keeping with the present liturgical trend and with the best in modern pedagogical methods. Arranged in five units, it explains the meaning of the Mass, the things necessary for Mass, the introduction to the Mass, the Mass of the catechumens, and the Mass of the faithful. The treatment is brief and concise but adequate, embodying the explanation proper, related catechism questions, and pupil tests of various types.

To the mind of the reviewer, some difficulty might have been avoided, and more clearness arrived at if, in treating the Epistle, some mention had been made of the Missal's own term *lectio*—lesson or reading. The absence, too, of an explanation of the "Secret" is unfortunate. These, however, are minor points and will in no way destroy the truly great usefulness of the book.

The Best Gift: Mass Prayers for God's Children

By Rev. L. A. Gales. Paper, 48 pp., \$4 per 100. The Catechetical Guild, St. Paul, Minn.

The prayers in this very fine little book, will do two things for the younger child: They will explain the meaning of the different actions and prayers in the Mass, and they will teach the child how to place himself in union with the priest in offering the Sublime Sacrifice. Certainly no greater results could be aimed at by any book. For this reason, too, the book will serve as a preparation for the use of the Missal.

Each page in the book contains a picture of the Mass and the explanation—prayer proper to it. The illustrations are well done, clear, and really illustrative. The prayers are excellently written and understandable without in any way "stooping" to the child. Their application to child life is admirable.

Sister-teachers and pastors will find their young pupils taking more interest in the Mass with this book in their hands.

Progressive First Algebra

By Walter W. Hart. Cloth, 416 pp., illustrated. \$1.28. D. C. Heath and Company, Boston, Mass.

This is a new first-year book by a well-known author. Many of the devices found in the author's former textbooks are included and new ones added. The method of introducing the student to the abstractions of algebra seems to be especially successful. And this applies also to the way the inductive method is employed in approaching each new topic. Another feature of the book is the use of pictures to illustrate various modern applications of mathematics. Provision is made for students of varying ability. Many simple exercises for practice are provided, together with frequent reviews and modern texts.

This is Christian Marriage

By Adrian Lynch, C.P. Imitation leather, 245 pp. \$1.50. The Sign Press, Union City, N. J.

Marriage and its problems are of prime importance to all men, and especially is the right understanding of the Church's marriage laws important to Catholics. This volume explains through the question and answer method, the new code of canon law on marriage. It is a book for the laity, but will probably find its way into their hands through the clergy.

A review in *The Ave Maria* refers to *This is Christian Marriage* as "The layman's encyclopedia of marriage." That is an apt designation since the book answers concisely all the questions about the laws of marriage. It would be excellent as a textbook or reference in college courses in religion. High-school teachers, too, need to be prepared to give definite and clear answers to such questions, as their pupils may ask regarding marriage.

Greek Speaks for Itself

By Francis P. Donnelly, S.J. Paper, 7 pp. 10 cents. Fordham University Press, New York City.

This is an especially fantastic booklet in which practically all the words are Greek words. It offers many opportunities for teaching in the English class and to reveal the Greek element in our language, as well as the necessity for mixing the various elements that go to make it up. A pure Greek or pure Latin or a pure Anglo-Saxon English is not really English at all.

PUBLICATIONS RECEIVED

Catholic Thought on International Peace

Peace Education in the Curricula of the Schools

By Msgr. John M. Wolfe. Bulletin of the National Catholic Educational Association for August, 1934. Paper, 32 pp. N.C.E.A., 1312 Massachusetts Ave., N.W., Washington, D. C.

This bulletin consists of two articles, both of which are extremely important to Catholic education. In the first article, Msgr. Wolfe presents a concise summary of Catholic thought on the vital subject of international peace, quoting from the encyclicals and letters of various Popes and from the present investigation in the U. S. Senate on the activities of the munitions manufacturers, ending with the words of Pope Pius XI "We exhort you, Venerable Brethren, to employ every means at your disposal through preaching and through the press to enlighten men's minds and to incline their hearts to the requirements of right reason and even more of the Law of Christ."

The second part of the bulletin is the Report of the Peace Education Committee, Catholic Education for International Peace. The Committee sets forth a number of principles for guidance of our schools in teaching for peace. "The approach to the study," they say, "should be rather from the religious, spiritual, moral, social, and cultural standpoints than from any other." They caution against the danger of being led astray through the influence of politics. The cultivation of a proper "peaceful personality" is one phase of the work.

In regard to methods, it is suggested that parishes, seminaries, teacher-training institutions, parent-teacher associations, colleges, and universities all help to supply thought, material, outlines, methods, etc. "Prepare a supplementary program for teachers with suggestions for pupil activities in history, geography, literature, and science." "Devote at least ten minutes daily to facts and attitudes, presented in a unique and readable style. . . ." "Study essential facts in secondary schools, such as the World Court, the Hague Tribunal, the League of Nations, and these in correlation with American and European history," etc.

Finally the report suggests a number of excellent works and articles for reference of teachers and pupils.

Aids to Teaching in the Elementary School

Thirteenth Yearbook, Dept. of Elem. Principals, N.E.A. Paper, 528 pp., illustrated. \$2. Washington, D. C.

Contains a vast amount of information on aids—pictorial and geographic, museums, excursions, slides and projections, moving pictures, duplicating machines, radio, etc.

The Spiritual Legacy of Newman

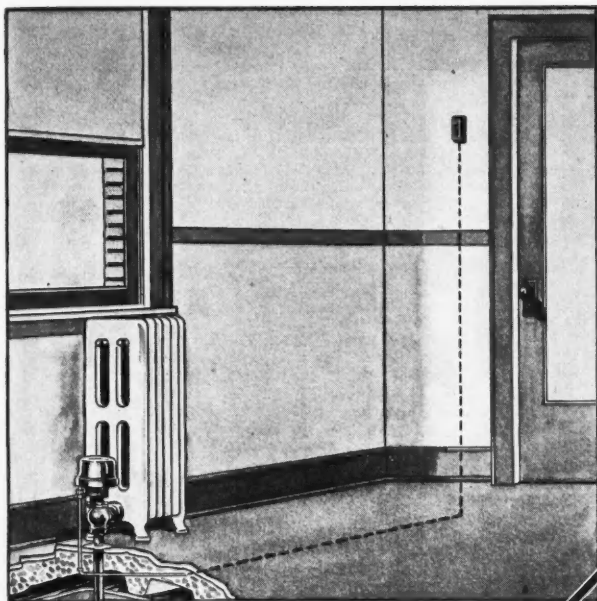
By William R. Lamm, S.M. Cloth, 256 pp. \$2. The Bruce Publishing Company, Milwaukee, Wis. Vol. 5 of Religion and Culture Series shows Newman in the light of a master of the spiritual life.

The Protestant Reformation in Great Britain

By Joseph Clayton. Cloth, 270 pp. \$2. The Bruce Publishing Company, Milwaukee, Wis. An accurate, clear, up-to-date, though short account.

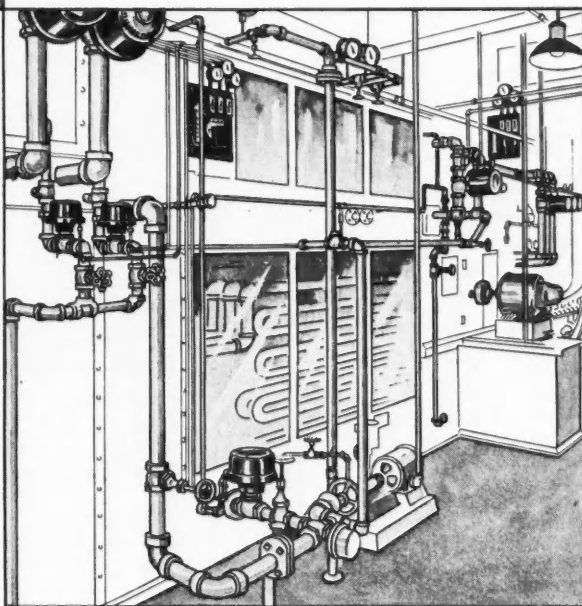
(Concluded on page 10A)

TEMPERATURE CONTROL PROBLEMS



From
the SIMPLE application,
a dependable Room
Thermostat Controlling
a Radiator Valve ~

To
the More Complex
installation, suiting the
exacting and varied
requirements of the
Air Conditioning Industry.



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